Tears in time of Peſtilence:

OR,

A SPIRITUAL ANTIDOTE AGAINST THE PLAGUE.

Written (formerly)

By the Reverend Mr. *JOHN FEATLY*
Chaplain to His late Majeſty.

And now Printed for more general and ſeaſonable uſe.

Jerem. 9. 1. *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.*

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The Preface.

ALthough the smalness of the Bulk, and the seriousness of the design of the ensuing Treatise might seem to render it improper to detein the Reader with any tedious Preface; yet, least the Reverend Author should be prejudiced, or the Discourse it self rendred less applicable to the Peruser, I cannot but think it necessary to premise a few Lines, partly to give some account of the former Edition hereof, and partly to suit the matter to the present circumstances of time and persons. Both which shall be done with all convenient Brevity.

The Reverend Author, Mr. John Featly, *(whose Uncle Dr.* Dan. Featly *was more eminently known) having been, by the distraction of our late unnatural War, forced from his Relations and Employment in this Kingdom, betook himself to the* Low Countries, *where he found entertaiment and exercise of his ministerial Function at* Flushing. *There he finished and published this Treatise with 26 other such affectionate Pieces (which are mournful Meditations on most other sorowful conditions of Believers) under the Title of* [A Fountain of Tears] anno 1646. *humbly dedicated to* King *and* Parliament. *The whole was undertaken*

dertaken and perfected at the request of a pious Gentlewoman of his Acquaintance, who complained that her Sex was much neglected by Divines, in that they had not penned Meditations, Soliloquies, &c. suited to the several sufferings of Christians, which might be of private use for the lamenting retirements of afflicted and mournful Spirits. On which account it is that it speaks all along in the person of one of that Sex. And therefore the plainness of the style, the familiar method, and the affectionate copiousness of expression were not only excusable, but Proper and Necessary. However, it may afford, I hope, considerable assistance to many of stronger abilities, when sadly sequestred from more publick encouragements. But since it was penned 20. years ago, it will be needful to make it the more seasonable to our Age by what shall afterward be told you.

I think I need not Apologise for the publication, unless it be to the Author, if yet living, who nevertheless, I question not, would easily grant his leave and assistance, had we opportunity to consult him. But let it suffice to be here declared, that there is not the least of wrong to so worthy a person intended, but only a design of making more communicable that stream of his Fountain of Tears, which to us now is more generally seasonable.

If any judge it requisite to take notice of the Objection of those that stumble at the Forms of Soliloquy and Prayer herein. I refer them to the Pious and

Moderate

Moderate Author himself, who in his Preface to that whole Book, hath these words to obviate such Objectors.

Here I hold an *Ewer*, nay a *fountain* of water to those that *need* it for the refreshing of their souls. Yet I hinder none from *turning their own Cocks* and letting them run. If any condemn the work as *needless* in these *Brightest* times, let forms of Prayer being by many distrelished; let them know these are not intended for *them*, but for those who *do need and will use them*. I confine not any to these forms, nor will I deny them to any who shall willingly accept of them, *&c. Enough to evidence his* Piety and Moderation *in this particular*, as indeed both *are abundantly manifested throughout the whole* larger Book. *Moreover, the more to warrant his design, the pious Reader will find this singular excellency herein*, viz. *that the whole is delivered as much as may be in* Scripture expressions and allusions, *wherein the Author is very happy and pertinent. We here deliver the very Text of the Author without alteration (which was once intended) lest it might render the discourse less uniform or persuasive. Wherefore let it be considered when it was first written (viz. between the years of* 1641 *and* 1646.) *that it may the better appear what was the sense of the Writer, and how it may* proportionally *be brought down to our present calamitous condition.*

And now, that the Reader may be the better prepared for the Pathetick strains that follow, I conceived

it not unuſeful for him to conſider, with me, theſe following hints of the aggravations of the calamity in our preſent Viſitation; *Next*, of the ſpecial ſins which we may reaſonably charge as cauſes thereof.

And really, though every age hath had ſufficient cauſe to weep over its own ſin, yet now, if ever, we had need to have our heads waters, and our eyes fountains of teats. (*Jer.* 9. 1.) For Death is come up into our Windows, and is entered into our Palaces, to cut off the children from without, and the young men from the ſtreet. (*verſ.* 21.) *The* Peſtilence waſteth at Noonday, *and ſpreading it ſelf far and neer about other places of the land, hath already ſwept away many thouſands and is ſtill increaſing; which indeed hath formerly (though rarely) been our Viſitation. But methinks he muſt ſhut his eyes cloſe that ſees not how it's attended by many other ſore judgements, that ought to humble the moſt ſenſeleſs amongſt us.* One deep calleth to another, and our diſtreſſes come up hand in hand over the breadth of all our comforts. *The carcaſſes of our fathers (its true) were ſwept away as ours, but had they ſuch Plagues on their hearts as we?* The Horſe then was pale and he that ſate on him was Death (*Rev.* 6. 8.) *But have we as much reaſon to ſuſpect that hell followed him* then, *as we have to fear it* now? *Let us lay the Axe to the root of the tree, and not ſnarle at the* ſtone *but lament the ſins which have* ſlung *it at us.*

There is weeping, wailing and gnaſhing of teeth

in

in Hell, but that which makes it Hell is, that sin is not there repented of. Oh! how much doth this debauched Age anticipate the misery of that place of torment, by adding drunkenness to thirst, continuing in sin even while afflictions abound! Pass over the Isles of Chittim, send unto Kedar, ask ye now amongst the Heathen, who hath heard such things? *Can the most savage Pagans or Infidels parallel the prevarications that we glory in? We have amongst us our* Sodom *and* Gomorrah, *both the* names *and* things; *but did they ever, as we do, provoke a jealous God by their* fulness of bread, idleness, lust, and wantonness; *while the brimstone was showring down on their heads?* Moab was at ease, *because* setled on his lees. (*Jer.* 48. 11.) *But behold an* England *that hath been* emptied from vessel to vessel, *and yet is still* casting out her mire and dirt! (*Isa.* 57. 20.) *Oh! that men could once perswade themselves that* Daring wickedness *is the very* smoking of the fury of the righteous God, *when he takes vengeance of a stiff-necked and provoking Generation!* ---- *But it may be carnal hearts are not moved with this and other spiritual judgments which I cannot stand now to name, although he may run that reads them. Let them then consider what woful breaches sin hath made upon our lower comforts. While the Pestilence is slaying its ten thousands at home, the Sword is devouring at least his* thousands *in our forein War. While this tumbles hundreds into the same grave on land, this makes others*

of

of our brethren meat for the Monsters of the Sea. And lest we should want any of God's three Scourges, *See also the* famine *coming upon many, and towards more,* like an armed man! *'Tis doleful for the Sick to be destitute of physick and attendants, but surely more dreadful for them at the* same time *to want* bread. *Nor is it easie to forsee a likely way of relief for them, whilest by the miserable and universal* decay of trade, *those that have compassionate hearts have their hands tied by their own wants. Yea (let this be added for the shame of them that are guilty) we are too credibly informed, that very many of the wealthy persons (especially in the Suburbs) which have consulted their safety by flight, have not left considerably behind them for the sustenance of their famishing dependants here. The Lord convince them betimes of this their* cruelty, *and* multiply the stores *of them that are compassionate towards their brethrens extremity! But what shall we say of the general fears and damps that are on all mens spirits with reference to this contagion?* Is not this also the Lord? *We had not such reasons so to dread it this year, from the contagion of the air, or of our food,* &c. *(if our Physicians and Naturalists mistake not) as formerly. Nor me-thinks could the* Blazing-stars *and* Comets, *which this year have been divers and terrible, infuse this* dread, *for as much as they do* as much *concern other people to whom they were* vertical *and as* visible *as to us in* sinful England.

Nor

Nor lastly, can it be reasonably referr'd to that softness *of mens spirits, now more than in former sicknesses, witness their courage to run upon the thick bosses of the* Almighty's Buckler, *as that they still* dare *be wicked when God is* visiting. *But surely there is a reason; and, if it be not, it might well be the general sense that all persons have of the* prodigious wickedness *of this Age and Nation, more than heretofore. Our sins, like* Sodoms, *are grievous, and therefore we cannot easily question but God* will come down now and see whether we have done altogether according to the Cry that is come up unto him. *Gen.* 18. 21.

Our pious Author hath largely shewed (pag. 22. & *forward*) *that sin is the cause of our present Visitation, and suggesteth his thoughts concerning the particular sins: which will save me much labour. And yet I cannot but add a few other heads which seem to be now more than ever* predominant and provoking.

1. *Let it be for a Lamentation that there is found in* England *such insolent and professed* Atheism, *though mostly under better pretences. Some professing it under the Vizor of* Quakers; *others committing an* intollerable rape *upon* ingenuity, *dare to rank themselves amongst the* Virtuosi; *but the* most *declaring themselves to be* moderate *disinteressed* Gallio's; *as if it were an* indifferent *thing for the creature to acknowledg his Maker: Some, forsooth,* reason *themselves into this* damning *notion; others find it best con-*

sistent

sistent with their prophane lives, and so miserably embrace it. But do these Monsters *in good sadness think that God will be baffled out of his* being *and* Providence? *What ever they dream, all men that have any sense of* Religion *or* Manhood *on their Spirits cannot but think that God is coming now to recover his* Glory *which he hath sworn he will not lose.*

2. *Hereunto must be joined all* blasphemous venting *and entertaining of such unreasonable giddy notions concerning* God, Christ, Faith, Justification, Holiness, the life to come, &c. *which border upon* Atheisme, Paganisme, Popery, &c. *and raze the foundations of all serious godliness and rational morality. It would be long, and, I fear, irksome to descend to particulars. I present it as an item for the Reader to consult his experience and information. And I doubt not but he will see too great reason to refer hither much of our present sufferings. God once pronounced a woe on them that call evil good, and good evil, &c.* (Isa. 5. 20, 21.) *and warrants me to apply the threatning to them that give or* wilfully *receive perverse notions in such momentous Articles of our Religion:* wilful errors of the understanding *being of all others the most provoking and destructive.*

3. *The Divines of Germany charged their* Sabbath-breaking *as one great cause of their desolations. A sin of which we, considering their rudeness and our present knowledge, are far more guilty. I cannot stand here to vindicate holy men that make conscience of keeping the*

Lords

Lords Day from Judaism, *&c. (let who do ſt anſwer the pious & learned Treatiſes to that purpoſe) but at preſent I ſhall intreat the Reader to* ghess *a little, who are moſt like to be in the right, either the Articles of our Church of* England, *and all thoſe ſober and good men that would ſeriouſly, as they are able, keep all God's commandements, or elſe thoſe vain and diſſolute* reproches to Proteſtants *that would make all dayes alike.*

4. *Do not we all, of all perſuaſions, pretend to* worſhip God in ſpirit and truth? *And yet is there any ſort of Profeſſors amongſt us that have not dreadfully neglected the* inward *and* ſerious *and* ſpiritual *part of Gods Service? Whatever be the inducement to this outſide Religion, whether* Faction, Ignorance, Superſtition, *or* Profaneneſs, *or* all, *God knows. This we know, that his jealouſie is hotteſt about his Altar.* Nadab *and* Abihu *felt it* (Lev. 10. 1, 2.) *and therefore we may not wonder if God be ſanctifying himſelf upon us, that hath not been in the night, ſanctified by us.*

5. *We may not let paſs, what our Author well hints* (p. 29.) *I mean the* inſolent practices of the Papiſts *in perverting the heads and ſeducing the affections of many wavering and prejudiced profeſſors. His Majeſties Laws againſt them, their Emiſſaries and Doctrines, are many and wholſom; But it's worth a few of thy tears (Reader) that by our ſloth and indifferency theſe* little Foxes have not been taken for us. *Cant.* 2. 15.

6. *Another general diſtemper (ſo much the worſe*

becauſe

because less lamented) *is our unreasonable* luxury in food and raiment. *Fashions and Customs have so prevailed, that sober men do as it were give us over as* incurable *in this particular. And this the more betrayes the folly of the land, because I could never hear any thing pleaded for living at such a prodigal rate, but* Example and Custom. We must wear as others wear, and spend as others spend, or else we shall be reputed base and sordid, *&c. But, in earnest, do men think that God will account the* examples *of* fools *and the* reproches *of* madmen *a sufficient excuse for lavishing away our estates, as if we had nothing to do with them, but to vy with each other in provoking him that gave them? And if any think it yet a small matter, let him consider how many rich men are become bankrupts; how many poor men rendred miserable; how many Hectors, Cheats, Highway-men, Murderers,* &c. *have been made, and all by seeking unwarrantable means to support this ranting garb and intemperate life. This crying sin of the Nation deserves a* Volume *to check it, and calls for our* serious examination *of the cause of it, and of the design that the Devil and his Instruments have upon us by maintaining it. My work now is only to tell you, that certainly God is much provoked hereby. Read the whole third Chapter of* Isaiah *with* seriousness *and* reflexion.

7. *And what shall we say of our* universal neglects of Relative duties? Is not their hand in all this?

Our

Our Rebellions, Seditions, Factions, Schiſmes; our Oppreſſions, Self-ſeeking, Violences, bad Examples, let them all in the Name of God be laid at the right doors, and acknowledged and lamented accordingly. We lay the blame of all our Calamities on each other. *But, if God have mercy for us, he will not let us alone till we all accept of the puniſhment of our* own *iniquities: But until then, let us not wonder if we complain as* Mic. 7. 1, 2, &c. Wo is me, &c.

8. *But God hath been grievouſly* diſhonoured in the houſe of his friends. *You that profeſs your ſelves to be better acquainted with the ſpiritual part of knowledge and duty, have your lives been* anſwerable? *For my part, I queſtion not, but that, although God will not fail to make the brutiſh* ſinners in *Zion* afraid; *yet alſo* that fearfulneſs ſhall ſurprize the profeſſing Hypocrites *if they repent not. God is a jealous and holy God*, and every one that names the name of Chriſt muſt depart from iniquity. *And think you that God hath not a Controverſie with the land for your ſaks? Think you the bitterneſs of your ſpirits againſt each other, your carnal lives and ſervices, your evil examples, your ſtupendious vanity and lightneſs, your coldneſs and indifferency in the things of God, and your daſtardly compliance with the profane world in all the fore-mentioned provocations; think you theſe are as ſmall matters in* God's *eye as* your own? *Or do you fancy that he loves* your *ſins better than the ſins of* other *men?* Be not deceived, God is not mocked.

If

If you do indeed belong to God as you profess, you must expect to hear of his displeasure, and that in love and faithfulness. *Think well on that place* Amos 3. 2. You have I known of all the families of the earth, therefore will I punish you for your iniquities. *And on that* 1 Pet. 4. 17. The time is come that judgement must begin at the house of God.

9. *But then* what shall the end be of them that obey not the Gospel of God? *What shall become of the Drunkenness, Lust, Swearing, Cursing, Stealing, Cheating, Ranting, Murder, Covetousness, and all sorts of insolent indignities offered to the Lord Almighty, that yet walk abroad bare-faced amongst us? I do but name these things, which indeed* ought not to be named *amongst Christians and Protestants, because I cannot conceive that any person reflects on the sins that provoke God thus to punish us this day, but his first charge is against* these dreadful enormities.

The Lord put it into the hearts of Superiours *to restrain, of* inferiours *to disclaim, and of* all *to reform these crying abominations that have already provoked the great God, and in great measure rendred us the scorn of all sober nations round about us!*

These things I thought it my duty to suggest as common places *and* heads *of Lamentation; Not as if I thought here were all our provocations, but such as a* Preface *would admit, and as the variety of distempered spirits amongst us bear without offence, and that only in a general way. I must beg the Reader to*

be

be faithful, impartial, and particular in his own confession and tears, not sparing any person, himself, or others, where he finds them guilty. And especially that he look upon our spiritual wickedness *and our* unsensibleness of spiritual judgments, *as the greater cause of our contagious Visitation; by how much* more provoking *in God's sight than other sins be.*

Our Author here, then, invites us to our punishment; *but such as is intended for our* profit and comfort. *Our work is to be serious and solemn. First, to* give God the glory *of his Greatness, Holyness, Severity, yea and Mercy too, to know the Rod and who hath appointed it, and make account of it, that if God love us he will not remove this or as great afflictions till the* work of affliction be done, viz. *solemn humiliation and serious Reformation.*

This Treatise may help thee with some seasonable thoughts *and (if thou needest them) pertinent* expressions *for this present duty. Which yet was not intended either by the first Author or present Publisher to hinder any from using other helps, which, by Gods goodness, have been afforded us by other hands. But that this and all others may be useful for the advantage of our Souls, whilest our Bodies languish, is the hearty Prayer of*

Thy servant in the Lord

S. R.

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Tears

Tears in time of Pestilence:

Or, *A*

Spiritual Antidote against the Plague.

The SOLILOQUIE:

Consisting of six several Parts, & treating of

1. *Mourning by example, in a publick calamity.*
2. *Several Causes of God's Visitation.*
3. *Sin especially the cause of the Pestilence.*
4. *Divers examples of dreadful Pestilences.*
5. *Gods threatning before his Visitation.*
6. *The duty of a Christian, decreeing both to whom, and for whom we ought to pray in the time of Pestilence.*

The first Part of the *Soliloquie*, treating of *Mourning by example in a publick calamity.*

THE EJACULATION.

Psal. 5 { Vers. 1. *Give ear to my words, O Lord; consider my meditation.*
Vers. 2. *Hearken unto the voyce of my cry, my King and my God; for unto thee will I pray.*

THE heart of the wise is in the house of mourning: (saith Solomon) but the heart of fools is in the Eccl. 7. 4.

houſe of mirth. Is the heart then ſometimes in a pilgrimage from the body? Or is the body required to viſit the ſick, yea though the diſeaſe be Infectious? Or are we always, by command, to imitate the Pro-
Pſal. 42. 3. phet, whoſe *tears were his meat day and night?* The heart indeed is often from home; and is leaſt where it *liveth*, moſt where it *loveth.* The ſick muſt be viſited, or elſe my Saviour will complain as he doth in
Matt. 25. 43. the Goſpel, ſaying, *I was ſick, and ye viſited me not.*
Job 2. 11. *When* Job's *three friends heard of the evil that was come upon him, they came every one from his own place; for they had made an appointment together to come to mourn with him, and to comfort him.*
verſ. 13. *So they ſate down and mourned with him ſeven days and ſeven nights.*
2 King. 13. 14. *When* Eliſha *was fallen ſick of his ſickneſs wherewith he dyed,* Joaſh *the King of* Iſrael *came down unto him, and wept over his face, and ſaid,*

O my father, my father, the charet of Iſrael, *and the horſemen thereof.* *When wicked King* Joram *went to be healed in* Jezreel *of the wounds which the* Syrians *had given him at* Ramah, Ahaziah, *the ſon of* Jehoram *King of* Judah, *went down to ſee him in* Jezreel, *becauſe he was ſick.* Thus do I read of a holy *Patient* viſited by friendly Mourners; a holy *Prophet* viſited by a wicked King; a *wicked King* viſited by another as wicked as himſelf. All theſe were *viſiters* or *viſited:* but I do not find that the Diſeaſes were Infectious. No: I muſt therefore imitate the beſt of them in my charity to others; but I may not forget charity to my ſelf. *Wilfully* to run into apparent danger, is *deſperately* to tempt *the keeper of Iſrael.* What ſhall I then do? The Paſſing-bells inform mine ears of the mortality of my neighbours, and yet I cannot, I muſt not, viſit them. What (I ſay) 2 King. 8.29.

ſhall I do? What courſe ſhall I take? Charity commandeth me, Compaſſion haſteneth me to the dying Chriſtians, that by my advice, or at leaſt by my prayers, I might expreſs my Commiſeration. And yet, *when* I am juſt at my door, provided, reſolved, intended to go, even *then* mine own health, the health of my family, and (which is greater than all theſe) the fear of diſpleaſing my gracious Protector, bring me back again, and keep me at home. I would not be uncharitable; but I muſt not be deſperate. Well then; I am reſolved what I will do: I will (with *Solomon*) *go to the houſes of mourning*, the houſes of the *viſited*; yet not in *body*, but in *mind*, and in *purſe*: I will pity them, and will ſend relief unto them. I dare not go in *perſon*, but I will go in *affection*; and for my neighbors groaning under the *evil of puniſhment*, and for my ſelf burdened with

with the *evil of ſin*, I will feed upon my *tears* day & night. I muſt grieve for my ſelf in particular; and yet I muſt not be ſo unkindly covetous, as to keep my *tears* only for my ſelf. In publick calamities, thoſe who ſhed no *tears* may be juſtly ſuſpected to have no *bowels*. I find my ſelf not unapt to *weep*; for I am prompted to that by the weakneſs of my diſpoſition: And yet I ſuſpect my ſelf; I am jealous of my ſelf, that my *tears* do rather flow from my fear of Infection, than from a *fellow-feeling* of the miſeries which the Infected ſuffer. To heighten therefore my Mourning, and to juſtifie my Compaſſion, I will propoſe to my ſelf the examples of others, ſuch as I find recorded in the Word of my God.

1. When the deſtruction of the *Jews* was neer at hand, the Lord called upon them by the mouth of his Prophet, ſaying, *Conſider ye*,

Jer. 9. 17. *and call for the mourning women, that they may come; and ſend for cun-*
Verſ. 18, *ning women that they may come: And let them make haſte, and take up a a wayling for us, that our eyes may run down with tears, and our eye-lids*
19, *guſh out with waters: for a voyce of wayling is heard out of* Zion, *How are*
20, *we ſpoyled,* &c. The *women* were commanded to *hear the word of the Lord, and* their *ears to receive the word of his mouth:* they were to *teach their daughters wayling; and every one her neighbour lamentation:*
21, *For death* was *come up into their windows, and entred into their palaces; to cut off the children from without, and the young men from*
22. *their ſtreets. Even the carcaſſes of men* did *fall as dung upon the field, and as the handful after the harveſtman; and none did gather them.* The caſe is now with us, as it was then with the *Jews.* Alaſs, how are we ſpoyled too! How is *death*

come

come up into our *windows* by the Infectious air! How do our children die, and our young men fall! Our *children* which know not the cauſe; and our *young men* that truſted in the ſtrength of their youth! O how do *the carcaſſes of men fall as dung upon the open field, and as the handful after the harveſtman*, and yet there *are none to gather them up!* They periſh *without*, becauſe either there is not room enough left *within doors* for them, or not people alive to attend them in their ſickneſs; or not people of ſtrength enough to unlock the doors; or not means for their ſuſtenance if they enter in. Thus neceſſity driveth them into the *fields*; and there mortality ſeiſeth upon them, where no *perſon* is found to *bury* their bodies; no *bearers* to *carry* them to the ſurfeited earth; no *friends* to *bewayl* the loſs of their lives; and no *Chriſtians* to

cover them from their gazing *ſpectatours*, the very *fowls* of the air, and the *beaſts* of the field. What *heart* would not *break*, what *eye* would not *weep*; what *ſoul* would not *lament* for this ſad viſitation?

Lam.1.16. *For theſe things* (with *Jeremiah*) *will I weep: mine eye, mine eye* ſhall *run down with water, becauſe the comforter which ſhould relieve our ſouls, is far from us.*

Lam.2.17. 2. *The Lord hath thrown down* Jeruſalem (ſaith the Prophet) *and hath not pityed; and he hath cauſed their enemy to rejoyce over them; he hath ſet up the horn of their adverſary.*

Verſ. 18, *Their heart cryed unto the Lord, O wall of the daughter of* Zion, *let tears run down like a river day and night: give thy ſelf no reſt; let not the apples of thine eyes ceaſe.*

19. *Ariſe, cry out in the night: in the beginning of the watches pour out thine eyes like water before the face of the Lord: lift up thy hands towards him, for the life*

life of thy young children that faint in the top of every ſtreet. Even thus hath *the Lord covered us* alſo *with a cloud in his anger*, as then he did the daughter of *Zion*; *and caſt down from heaven unto the earth the beauty of* our Iſrael; *and remembred not his footſtool in the day of his anger.* An *enemy deſtroyeth*, *and rejoyceth over us:* but *ſuch* an enemy it is, as neither *can hear*, nor *will ſpare.* The very *air* which was created to cool the flames of our ſcorching hearts, is ſo *poiſoned* with the *Infection*, that the more we make *of it*, the leſs we *our ſelves* are made *by it:* the cloſer we ſeat it even *to* and *in* our hearts, the neerer doth the *Infection* approach our ſpirits. The corrupted *air* ſhal be therefore *clenſed* by the thick *groans* that ſhall fly from my heavy heart, and be purified with the *thunder* of my lowdeſt cryes. With *Moab* in the Propheſie, I will *howl over* Nebo, Lam. 2. 1. Iſ. 15. 2, 3.

and

and over Medeba. *In the ſtreets* let every one *gird himſelf with ſackcloth: on all their heads* let there be *baldneſs: on the tops of* our *houſes*, *and in* our *ſtreets* let *every one howl*,
Jer. 48. 4. *weeping abundantly*; for we *are deſtroyed*; for our *little ones have cauſed a cry to be heard.* Oh our *ſucklings* that cry for milk from the breaſt, *ſuck* in deſtruction when they expect nouriſhment. For theſe
Lam. 1. 2. things (with *Jeruſalem*) I *will weep ſore in the night* (in this night of general affliction:) my *tears ſhall be on* my *cheeks*, becauſe *among all* our *lovers there is none to comfort us.*

3. At the final deſolation of the houſe of *Iſrael*, the Prophet told
Ezc. 7. 16, them that, *They that fled away of them ſhould eſcape*, *and* ſhould *be on the mountains like Doves of the valleys*, *all of them mourning, every*
Verſ. 17, *one for his iniquity: All hands* ſhould *be feeble*, *and all knees* ſhould be *weak*

weak as water: They ſhould alſo *gird themſelves with ſackcloth, and horrour ſhould cover them; and ſhame ſhould be upon all their faces, and baldneſs upon their heads.* Lord, what a time of *mourning* ſhould here be! What a time of *horrour!* Deſtruction is threatned; and whom *deſtruction* miſſed, *mourning* ſhould overtake, *feebleneſs* ſhould follow, *weakneſs* ſhould perſue, and *horrour* ſhould cover. Oh, that very time is come now upon us: that propheſie is fulfilled in our *Iſrael!* Here is no *ſword* to *ſlay* us, no *fiery engines* of a helliſh invention to *murder* us, no *men* to take us *captives:* but here is worſe, far worſe; here is the *Peſtilence that walketh in darkneſs, and the deſtruction that waſteth at noon-day.* Here are *houſes* not inhabited, *ſtreets* not trampled, *Churches* not frequented, *ſick* not viſited, *hungry* not fed, *doors* not open'd, *bells* not ceaſed, and *graves* not ſatisfied.

Ezc. 7. 18.

Pſal. 91. 6.

The

Prov. 30. 15. *The horſeleech hath* here *her two daughters crying give, give.* Here *are three things not ſatisfied*; yea *foure things that ſay not, It is enough.* The *hungry* cry *give*, and the *thirſty* cry *give*, and the *ſick* cry *give*, and the *grave* cryeth *give*. The *hungry* pine, and therefore *cry*; the *thirſty* ſcorch, and therefore *cry*; the *ſick* want help, and therefore *cry*; but, oh! the *grave* is daily *fed*, and yet is daily *hungry*. The mouth thereof is *opened*, and it *devoureth men*; and yet for all that, Eccl. 12. 7. it ſtill cryeth for our *return to the duſt as we were*. The *mountains* the great perſons eſcape not: the *habitations* of *men* are like the *wilderneſſes* of *beaſts*, becauſe the inhabitants are burnt up with the fiery *Peſtilence*. Jer. 9. 10. Therefore (with the Prophet) *for the mountains will I take up a weeping, and waylings; and for the habitations of the wilderneſs a lamentation; becauſe they are burnt up that none*

none can paſs thorow them; neither can men hear the voyce of the cattel.

4. The houſe of *Iſrael* was commanded to *ſeek the Lord*; but they on the contrary are ſaid to have *ſought Bethel*, and to have *entred into Gilgal*, and to have *paſſed to Beerſheba*: *Therefore the Lord, the Lord of hoſts, the Lord ſaid thus: Wayling ſhall be in all ſtreets, and they ſhall ſay in all high-ways, Alaſs, Alaſs: and they ſhall call the husband-man to mourning, and ſuch as are skilful of lamentation, to wayling: and in all vineyards ſhall be wayling; for I will paſs thorow thee, ſaith the Lord.* Here is again a *cloud* of *ſorrows*, a thick *miſt* of *groans*; for *the day of the Lord is darkneſs, and not light.* This *cloud* overcaſteth us too; this *miſt* choaketh us; this *darkneſs* blindeth us. Here is *wayling* in our ſtreets, to *dim* our eyes; here is the husband-man mourning, to

Amos 5. verſ. 4, 5, 16, 17, 18;

to ſtifle us with *ſorrow*; and here i
the *mourning* of the vineyards, t
Pſal. 104. 15. *cloud* our ſouls. Our *hearts*, whic
ſhould have been *gladded* with th
fruit of the *vine*, are ſqueeze
and *preſſed* like the bunches o
grapes. Our *bellies*, which ſhoul
have been *filled* with the fruits o
the earth, do *cry* in their *emptineſs*
and wayl with the huſband-man
One *woe* courteth another: on
curſe ſaluteth another. Our *ſick*
neſs is great, and yet our *famin*
too is great; not that the earth
hath forgotten to be fertile, bu
by reaſon that men are afraid t
furniſh us. *Peſtilence* conſumeth,
and *hunger* cryeth: thus the viſited
die they know not of what; for
ſickneſs calleth, and *hunger* calleth,
and *want* calleth, and *ſorrow* cal-
leth: all of them joyn in their
hideous *concord*, in their horrid
diſcord, and *call* for our ruine, and
yell for our deſtruction. That *heart*
which

which *bleedeth* not for ſuch unutterable ſorrow, muſt needs be *ſtone*, or *ſteel*: nay worſe; for *ſtones* will *weep*, to complain with the *clouds*; and *ſteel* will *drop* in a time of ſtorms. *Heart*, if thou art a woman's, *break*; if thou art a Chriſtian's, *lament*; if thou art mine, *bemoan* the *afflictions* which dwell among my friends, and the *blackneſs* which the *faces* of my neighbours *have gathered*. I will (with *David*) *put on ſackcloth* now, though for my very *enemies* which are *ſick*; and *humble my ſoul with faſting*: and I will *go heavily, as one that mourneth for his mother*. With the Prophet *Iſaiah*, *I will bewayl with the weeping of* Jazer *the vine of* Shibmah: *I will water thee with my tears, O* Heſhbon, *and* Elealeh. Or with *Jeremiah*, *Let mine eyes run down with tears night and day, and let them not ceaſe; for the virgin-daughter of* this *people is broken with*

Joel 2. 6.

Pſ. 35. 13.

Verſ. 14.

Iſa. 16. 9.

Jer. 14. 17.

with a great breach, with a very grie-vous blow.

Eze.7.12. 5. The Prophet *Ezekiel* telleth th *Iſraelites* that, *The time is come; th day draweth neer: let not the buye rejoyce, nor the ſeller mourn; fo wrath is come upon all the multitud* Verſ. 27. *thereof. The King ſhall mourn, an the Prince ſhall be clothed with deſo-lation; and the hands of the people o the land ſhall be troubled.* O *Iſrael*, how great were *thy* pangs, when thus thou wert *viſited!* O how deep are *our* groans too in *this* day of our *viſitation!* The *Iſraelites* are *dead*; their torments are for-gotten: but we *live*, we *live dying*; we *live* to *ſuffer*, we *live* to *die*. To *die*, ſaid I? O *that* death were ſweet indeed, if it would come with a *wiſh*, if it would haſten its Pſa.19.10. approach; it were *ſweeter than th hony, and the honycomb.* What was formerly our *dread*, is now our *de-ſire.* What we poſted *from*, we would

would now haſten *unto*, could but *Death* yet grow ſo *pitiful*, ſo merciful, as to *hear our deſires*. But we cannot either dye *when* we would, or *how* we would. We may not chuſe either the *time*, or the *manner* of our death. See, ſee, how it *ſtares* us in the *face*; and *looks* upon us in every *paſſenger* that *crawleth* by our doors; in every *coffin* that is carried by our windows. Dye we muſt; but of what *diſeaſe*? By what *means*? If of *age*, 'tis *welcom*: if of a *conſumption*, 'tis *kind*. But what if of the *Plague*? What if of the *Peſtilence*? Woe unto us, there is our fear; thence is our trembling. If that *arrow* be ſhot at us, we ſhall have no *preacher* to pray by us, or to adminiſter ſpiritual conſolation unto us; no *friend* to viſit us; yea, and it may be, neither *phyſick* to help us, nor *meat* to ſtrengthen us, no *nor ſervant* to attend us. We may *call*, but none will dare approach to *anſwer* us: we

may *weep* but none will dare come to *comfort* us. This, this day is come upon us. *The buyer rejoyceth not*, fearing leſt with his *bargain* he purchaſe a *diſeaſe*. *The ſeller mourneth not*, hoping that though he loſe by his bargain, yet his mony will furniſh him with things for neceſſity. Thus the wrath of God is come upon us: we are *cloathed with deſolation*. This I feel; and yet I feel it not: I hear of it; but it cometh not yet upon me: it *walketh* by my doors; it *beckneth* to me in the ſtreets; it *knocketh* at my habitation: and yet, for all this (bleſſed be my God) it is not yet entred. But who knoweth how ſoon that affrighting diſeaſe may force open my door; or creep in at my window; or peep in at a key-hole; or ſlink in at a creviſe? The diſeaſe is general; but my *ſorrowes* ſhall be therefore as general. All others ſhall not weep, and my ſelf alone rejoyce. *The*

meat

meat-offering and the drink-offering (the participation of the holy Communion) through fear *is cut off from the houſe of the Lord: the Prieſts, the Lord's Miniſters* do *mourn. The land mourneth, and every one that dwelleth therein languiſheth; with the beaſts of the field, and with the fouls of the heavens.* Therefore (with Ezra) I will *go into the chamber; and when* I am *come thither,* I will *eat no bread, nor drink water; for* I will *mourn, becauſe of the tranſgreſſions of* us all. Or (with Nehemiah) I will *ſit down and weep, and mourn certain dayes; and faſt, and pray before the God of Heaven.* Joel 1. 9. Hoſ. 4. 3. Ezr. 10. 6. Neh. 1. 4.

6. *The Lord God of hoſts* did threaten to *touch the land* of Iſrael; and *it ſhould melt, and all that dwelled therein ſhould mourn; and it ſhould riſe up wholly like a flood, and be drowned as by the flood of Egypt.* Thus hath he threatned *us* alſo; and hath he not brought it to paſs? See, Amos 9. 5.

Pſal. 97. 5. ſee, how *the land melteth*; yea *melteth like wax at the preſence of the Lord*; *at the preſence of the God of the whole earth.* Needs muſt the *land*, (the *hearts* of the *inhabitants* of the land) melt at his preſence, ſeeing the Apoſtle ſtyleth him *a conſuming fire.* O how all do mourn that dwell in the land! The parents lament the ſickneſs of the child; the wife of the husband; the ſervant of the miſtreſs: all mourn, all lament. It may now be truly ſaid that the whole land is *drowned*: for, What *eye* is not dimmed with *tears*? What *houſe* is not filled with *tears*? what *ſtreet* is not waſhed with *tears*? If the *ſaltneſs* of water will cauſe a *barrenneſs* of the earth, what fruit can poſſible our land produce, which is thus moiſtned, thus watered with the *brine* of our *tears*? And yet, me-thinks, the earth appeareth as greedy as ever; for it ſpeedily devoureth whatſoever is ſprinckled on it

Heb. 12. 29.

it by the *ſorrowes* of the inhabitants. The *infected* cry, and the *languiſhing* cry: and ſhall not *my tears* much rather trickle down my cheeks, although my *door* is not yet converted into *paſture*; nor my *walks* overgrown with the ſpringing *graſs*? O yes, much, much rather: yea and with the more courage will I weep, by how much the more I retain my ſtrength to weep. *I hear*, me-thinks *the voices of* the viſited *as of a woman in travel; and their anguiſh as of her that bringeth forth her firſt child, bewayling themſelves, and ſpreading their hands*, and each of them *ſaying, Woe is me now, for my ſoul is wearied becauſe of* this *murdering* ſickneſs. Therefore will *I take* up the reſolution of the Prophet *Iſaiah*; and whoſoever ſhall come to divert my tears, to them I will ſay, *Look away from me; I will weep bitterly: labour not to comfort me.* Or (with *Jeremiah*) *my ſoul*

Jer. 4.31.

Iſ. 22.4.

Jer. 13.17

Jer.13.17. *ſhall weep in ſecret places* for their pains; *and mine eyes ſhall weep ſore and run down with tears; becauſe the Lord's flock is* thus deſtroyed.

The ſecond Part of the Soliloquie, Treating of ſeveral Cauſes of God's Viſitations.

I *Mourn*, and I *mourn*; and all out of a *ſenſe* of the general *ſufferance*: I *mourn* and I *mourn* by preſident: But do I find the *cauſe* of our diſtreſſes? The *ground* of our ſickneſſes? *Peſtilence* is not the *only* arrow that is ſhot from the Almighty, when his revenge is ſtirred up: and yet every puniſhment is termed a *ſtroke*, a *ſtripe*, a *plague*. When the Lord intended the *ſpoil* of the *Egyptians* by the children of *Iſrael*, that which in others would have been deemed theft, or at the leaſt a *cozenage*, was in the *Iſraelites* but *juſtice*,

juſtice, and done in *obedience* to him who is Lord of all, when *they ſpoyled the* Egyptians of their *jewels*, which yet they but *borrowed*. And yet this to the lenders is tearmed a *plague*; for *the Lord ſaid unto* Moſes, *Yet will I bring one plague more upon* Pharaoh, *and upon* Egypt; *afterwards he will let you go hence*. When the firſt-born of *Egypt* were decreed to be ſlain for the ſtubbornneſs of the King, the execution of that decree was ſtyled a *plague*: for God told the *Iſraelites* by his ſervant *Moſes*, ſaying, *The blood ſhall be to you for a token upon the houſes where ye are; and when I ſee the blood, I will paſs over you; and the plague ſhall not be upon you to deſtroy you, when I ſmite the land of* Egypt. When the children of *Iſrael* had longed after *the fleſh-pots of* Egypt, and cryed, and murmured againſt *Moſes* and *Aaron*, ſaying, *Would to God we had dyed by the hand of the Lord in the*

Ex. 12. 36. Verſ. 35.

c. 11. 1.

c. 12. 13.

c. 16. 3

land of Egypt, *when we ſate by the fleſh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderneſs to kill this whole Aſſembly with hunger:* then (I find) the Lord was intreated for fleſh; but that fleſh proved the deſtruction of the people, and that deſtruction is called a *plague*. For,

Num. 11. 33. *while the* Quails were *yet between their teeth* (ſaith the Text) *e're* the fleſh *was chewed, the wrath of the Lord was kindled againſt the people; and the Lord ſmote the people with a very great plague. Conſumption is* alſo ſaid to be a *plague*; for ſo

Zech. 14. 12. ſaith the Prophet. *This ſhall be the plague wherewith the Lord will ſmite all the people that have fought againſt* Jeruſalem: *Their fleſh ſhall conſume away while they ſtand upon their feet; and their eyes ſhall conſume away in their holes; and their tongue ſhall conſume away in their mouth.* Thus every *judgment* is truly a *plague*; and

from

from God it cometh; and *upon* men, weak men, mortal men and women it cometh: but it is *for* their *ſins*; it is *for* their *tranſgreſſions*. Every one groans *under* the affliction; but few *for* the cauſe. We are angry with the *rod*, and we are angry with the *Corrector*; and yet we quarrel not with *our ſelves* for meriting ſuch, yea more, yea greater, yea more tormenting, more continuing puniſhments. I will therefore look into the *ſacred page* yet once again: I will look into the *roll of that Book*, and (with *Ezekiel*) I will *ſpread it before me*, *and* find *written therein* the *Lamentations, and mournings and woes*. I will find the *puniſhments*, and I will find out the *offences* too. I will *mourn* with them, with us, with every one that is viſited: and with them, and for our ſelves I will prye into the *cauſes* of our maladies, ſeeing I know that God will not be angry with-

Eze. 2. 9. Verſ. 10.

without a *cauſe*. We do firſt *forſake*
Pſ. 89. 30. Verſ. 31, verſ. 32. *his laws, and walk not in his judgments*; we firſt *prophane his ſtatutes, and break his commandements*; before he *viſiteth our tranſgreſſion with the rod, and our iniquity with ſtripes*.

1. Wherefore did the Prophet
Jer. 23. 9. *Jeremiah* cry out, and ſay, *Mine heart within me is broken; all my bones ſhake: I am like a drunken man, and like a man whom Wine hath overcome, becauſe of the Lord, becauſe of the Word of his holineſs?* Here I find the Prophet in a ſtrange and fervent *paſſion*, in a trembling *extaſie*: yet not too great if I conſider the cauſe, if I weigh the verſe that immediate-
Verſ. 10. ly enſueth: *For the land* (ſaith he) *is full of adulterers: for becauſe of ſwearing* (or curſing) *the land mourneth; the pleaſant places of the Wilderneſs are dried up; and their courſe is evil, and their force is not right*. Was *Jeruſalem* thus *viſited* for

for *ſwearing*, and *curſing*? Was *Samaria* thus *burnt* up with drought for *adultery*? Lord, what then hath not *this land* deſerved? An *oath* in every *tongue* cauſeth a *croſs* upon every *door*. *Uncleanneſs* in every *perſon* cauſeth the *fouleſt ſores* in every *patient*. The *ſins* are univerſal, the *puniſhment* muſt needs therefore be as univerſal. The *puniſhment* is become general; O that our *ſorrow* would grow as general. This diſeaſe may be cured by *lotion*: For my part therefore I will be the firſt that ſhall ſtep into *Bethesda*, for I have lain the longeſt in my ſins: long have I alſo waited for the ſalvation of my God. I will imitate the Prophet *Jeremiah* and cry out with him, and as truly as he, *Mine heart is broken.* Jo. 5. 2.

2. Why did the Prophet *Micah* reſolve to *wail, and to howl; to go ſtripp'd, and naked; to make a wailing like the Dragons, and mourning as the Owls?* Was it not becauſe *the* Mic. 1. 8.

Lord

Verſ. 3, *Lord was coming forth out of his place; coming down to tread upon the high places of the earth?* Was it not becauſe *the mountains* ſhould be Verſ. 4, *molten under him, and the valleys be cleft, as wax before the fire, and as the waters that are poured down a ſteep place?* Here was deſtruction for *Samaria* and ruine for *Jeruſalem*: verſ. 5. but all this was *for the tranſgreſſion of* Jacob, *and for the ſins of the houſe of* Iſrael. The *graven images* were the *ſins* of the people: *idolatry* incenſed the wrath of the Almighty. Well might he puniſh, when the work of mens hands robbed him of his honour whoſe work-man-ſhip we are: Well might he reſolve to be known the mighty God in his *revenge*, whom they would not acknowledg to be God when he *forbore* them. But is it not juſt ſo with us as it was with them? Is not Samaria verſ. 5. *the ſin of our* Jacob? Are not *the high places of* Judah *our* Jeruſalem?

lem? Here is *wrath*, and *wrath*, and *plague*, and *plague*; but is not *idolatry* ſtill in our gates? The God of the Patriarch ſaith unto us, as *Jacob* did *unto his houſhold, and to all that were with him, Put away the ſtrange gods that are among you.* If therefore we have ſtill a noiſe of the *beads*; of the *chaplets* pretended to be conſecrated at *Rome*: if we have *pictures* worſhipped; *crucifixes* adored; *prayers* not underſtood; and other *footſteps* of the *heathen* remaining amongſt us; I cannot chuſe but remember what our incenſed Creator ſaith by his Prophet concerning the ſins of the *Jews*, *Shall I not viſit them for theſe things, ſaith the Lord? Shall not my ſoul be avenged on ſuch a nation as this?* Lord, where thou art not *truly worſhipped*, thou wilt be *dreadfully feared.* Though *this ſin* be not *general*, though not *univerſal* amongſt us; is it not to be found in *private?* Doth it not lurk in

Gen. 35. 2.

Jer. 9. 9.

in *private cloſets?* Is it not harboured in ſome *ſecret hearts?* It *hateth the*
Jo. 3. 30. *light* becauſe it is not the *truth:* but yet our ſins may multiply in the *dark*, until they have brought us to the *land of darkneſs.* O that (with *Jacob*) we would all *ariſe,*
Gen. 35. 3. *and go up to* Bethel, *and make there an Altar unto our God*; then we know, he would *anſwer us in our diſtreſs.* *This* is our *plague*, *this* is our *puniſhment*, which now doth rage amongſt us: and is not *that* our ſin? Is not *that* our iniquity? What remaineth, but that (ſo far as lyeth in me) I ſhould ſtrive to appeaſe the wrath of my God? I will therefore endevour to blunt his arrow, that it may ſtick no more when he ſhooteth it at us. I will pray unto him to remove at once both the *ſin*, and the *puniſhment.* I will do as did *Micah:* I will wayl, and howl: I will *wayl like the Dragons, and mourn like the Owls.*

When

3. *When* Ezra *had confeſſed the ſin* Ezr.10.1.
of the people, *weeping, and caſting himſelf down before the houſe of God, there aſſembled unto him out of* Iſrael *a very great congregation of men, women, and children; and the people wept very ſore.* What ailed the *Prieſt* to caſt himſelf down; and the *people* ſo ſorely to *weep?* Were they not come out of captivity? Were they not buſied in re-edifying the houſe of the Lord? Were not their burnt-offerings, and their ſacrifices made unto the God of *Iſrael?* What now ſhould deject them? The Lord queſtioneth *Cain* the murtherer, the fratricide, ſaying, *Why is* Gen.4.6.
thy countenance fallen? If thou doeſt well, ſhalt thou not be accepted? And Verſ.7.
if thou doeſt not well, ſin lyeth at the door. Thus might *Judah* and *Benjamin* be likewiſe examined. They had a *ſin* that *lay at the door*; yea, neerer, cloſer to them, if poſſible might be; even in their *beds*, in their

their *boſomes*. They *had not ſeparated themſelves from the people of the lands*, and from *doing according to their abominations*: but they had *taken of their daughters for themſelves, and for their ſons*: yea *the hand of the Princes, and rulers had been chief in this treſpaſs*. Yet for all this, their puniſhment was not hitherto come upon them to the full. They had yet but a *ſprinkling* of it: only ſome *drops*: or at moſt but a *guſt*, a ſmall *ſtorm*, a *ſhower* or two of rain. When the Lord was angry, the clouds frowned; they knit their Brows; and as it were in the abundance of their compaſſion, they *diſſolved* into *tears* for the ſins of the people. But more vengeance was expected; therefore the children of the captivity turned away their wives, that *the fierce wrath of God for this matter might be turned from them*. If ſuch a ſin as this be the cauſe of this our dreadful *viſitation*

Ezr. 9. 1.
verſ. 2.
c. 10. 9,
verſ. 14,

ſitation, we ought alſo (with them) to *ſit in the ſtreet of the houſe of God*, *trembling*, *becauſe of this matter.* Whether this, or whatſoever *elſe* is the cauſe of this *contagion*, the ſin of this land; for my part I will reſolve (with the ſame *Ezra*) to *ſit aſtonied* at the ſins of the land; and (with the people) I will *tremble at the words of the God of* Iſrael, *becauſe of the tranſgreſſions of* the people of this land. I will not *ariſe from my heavineſs*: But I will *rent my garment*: or rather *my heart*, *and not my garment*; *and turn unto the Lord my God*: *for he is gracious and merciful*; *ſlow to anger*, *and of great kindneſs*; *and repenteth him of the evil.* I will *fall upon my knees*, *and ſpread out my hands unto the Lord my God.* verſ. 9. c. 9. 4. verſ. 5. Joel 2. 13. Ezr. 9. 5.

4. *Zion* was threatned that *her gates ſhould lament and mourn*; *and* that *ſhe being deſolate*, *ſhould ſit on the ground.* Here was the *puniſhment*; Iſ. 3. 26.

a grievous puniſhment: deſolation by War; deſtruction by the ſword.
Verſ. 25, *Her men* ſhould *fall by the ſword, and her mighty men in the war.* But what was the *cauſe?* What ſtirred up the Almighty to ſhower down his vengeance? Alas! it is too eaſily found.
Verſ. 16. The *pride* of the *women* was the *deſtruction* of the *men.* It was *becauſe the daughters of* Zion *were haughty, and walked with ſtretched-out necks, and wanton eyes; walking, and mincing as they went, and making a tinckling with their feet.* We are puniſhed; we are afflicted; not only by the *ſword*, but alſo (which is more dreadful) by the *Peſtilence.* *Our* ſufferances are not in the ſame manner indeed as were *theirs*; and yet we deſerve both the *manner*, and the *meaſure.* Our *ſins* are alike; and therefore our *puniſhments* muſt be expected alike; alike in the *greatneſs*, though they are not in the *kind.* They ſeem (methinks)

thinks) already to agree in part; for, beſides our ſickneſſes, *we hear of wars, and rumors of wars*, and partly feel them. Yea, they come yet neerer alike: for they were threatned that *the Lord* ſhould *ſmite them with a ſcab on the crown of the head of the daughters of* Zion: and *this* very judgment appeareth among us in every *blain*, in every *botch*, in every *carbuncle*. Surely our ſins are as great, and greater than theirs. The *pride* of our ſex in their *dreſſes*, in their *laces*, in their *jewels*, in their *faſhions*, in their *gates*, in their *behaviours*, in their *attendants*, in every thing, is greater than *Zion*'s. The *effects* of pride, their laſcivious *embracings*, their amorous *courtings* are commoner, are frequenter, than *Zion*'s. Lord, is it not juſt with thee then, to *take away* from us (as thou didſt from *Zion*) *the bravery of our tinckling ornaments, and our tyres, and our chains*,

Mat. 24. 6.

Iſa 3. 17.

verſ. 18.

verſ. 19.

verſ. 21, verſ. 22, verſ. 23, *chains, and our bracelets, and our rings, and our changeable ſuits of apparel, and our mantles, and our glaſſes, and our fine linnen, and our hoods, and our veils?* We may moſt verſ. 24. juſtly indeed expect *a ſtink, inſtead ſweet ſmell; and inſtead of a girdle rent; and inſtead of well-ſet hair baldneſs; and inſtead of a ſtomacher girdle of ſack-cloth; and burning inſtead of beauty.* For *us* the land *mourneth*; for *our pride* the people are humbled; for *our ſins* the *Peſtilence* reigneth. Lord make us all with *Zion*, *lament and mourn:* make us *ſit on the ground*, acknowledge *thy* juſtice, and *our* ſinfulneſs. God Eze. 31. 15. hath *come down to the grave* among us, as he did at the deſtruction of *Aſſyria* for the pride thereof; and *cauſed* Lebanon *to mourn* for us; and *the trees of the field to faint* for us: therefore, with *Zion*, I will *lament*, I will *mourn*, I will *ſit on the ground.*

Jer. 3. 21. 5. *A voyce was* once *heard from the high*

high places of Iſrael, *weeping and ſupplications of the people*; becauſe *they had perverted their way, they had forgotten the Lord their God.* Here was *ſorrow* at the *heart* for the *ſin* of the *ſoul*; and yet no deſtruction of the *body* threatned for diſobedience. Had they continued in this their repentance, they might have prevented the enſuing judgments: but intermiſſion of ſorrow proved to be the ground of their ſorrow. Hence came their land to be curſed with *barrenneſs*, and the Prophet to cry out, *How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein?* Here *wickedneſs* was the *cauſe*, and *barrenneſs* the *effect*. But why ſhould the *herbs* and *flowers* of the field ſuffer for the ſins of the people? Alas! they grew up towards heaven in their grateful acknowledgment that from thence they received their nouriſhment in c. 12. 4.

the earth. Yea, ſo innocent they were, that when they looked about them, and ſaw (as it were) the *wickedneſs* of them for whoſe ſervice they were made, every morning hung *pearlie tears* upon their drooping eyes: and when they ſaw that men had not half ſo much remorſe as they themſelves, they ſadly ſhrunk to *bed* again in the earth. It was a curſe to them to be enſlaved in the ſervice of curſed ſins: ſo poiſonous is tranſgreſſion; ſo miſchievous is iniquity. Thus the herbs were curſed for the ſins of the *Jews*. But what had the *Jews* done amiſs, which *we* have not exceeded? What wickedneſs had *they* committed which *we* have not ſurpaſſed? Therefore our *herbs* and our *flowers*, the beauty of our *gardens* and the pride of our *knots* is nipped, is withered with the poyſonous breath that ariſeth from our infected bodies: and yet we fear that what we diſpatched

the

the air to kill in our *gardens* will bring poyſon to us, and ſlay us in our *houſes*. Thus we ſuffer; for, thus have we ſinned. I will therefore reſolve with the Prophet *David*, that *Rivers of waters ſhall run down mine eyes, becauſe* we have *not kept the law of our God.* Pſal. 119. 136.

6. *Shall not the land tremble for this, and every one mourn that dwelleth therein?* Saith the Prophet *Amos*. Tremble? For what? *Iſrael* knew well enough; the poor were ſenſible enough; even *the poor* that *were bought for ſilver, and the needy* that were *ſold for a pair of ſhooes*. Here was *oppreſſion* in the *ſtreets*, and *crying* in the *gates*; for *the Ephah* was *made ſmall, and the Shekel great*; and *the ballances* were *falſified by deceit*. No marvail that the Pſalmiſt concludeth, *Surely men of low degree are vanity, and men of high degree are a lye: to be laid in the ballance they are altogether lighter than vanity.* Amos 8. 8. Verſ. 6. verſ. 5. Pſ. 62. 9.

It was thus among the *Iſraelites*; and thus it is among *us* alſo. *Men of low degree are vanity*; *vanity in* the account, and contempt of ſuperiors; *vanitie* in the cruelty of ſuperiors. *Men of high degree*, the richeſt traders, the merchants of corn and the other fruits of the earth, *are a lye*: their *meaſures* are *falſe*, their *weights* are *falſe*: yea they buy by one and they ſell by another. They devour their brethren, and yet they do it by a *ſhew* of *juſtice*; for the *ballances* they have corrupted, and the *weights* they have pared; inſomuch as men err moſt, they are moſt deceived, when they think themſelves moſt righted, beſt dealt with. This *injuſtice* commandeth us *juſtly* to *mourn*: ſo the *belly cryeth*, and the *back cryeth*. The hungry cry when they buy of the rich, and are cozened by the rich: when they ſuffer in the cozenage, and ſuffer likewiſe in the publick, in the general

puniſhment

puniſhment for the cozenage. For this *our land mourneth:* for this our people are *viſited*, our *houſes* are *ſhut up*, our ſtreets are not frequented, our markets not filled; and yet the hungry *lament*, and the thirſty do *mourn*. The poor can neither buy for their money; nor be employed in their willing labors to earn them money; nor live without money. *We roar all like Bears, and mourn ſore like Doves. We look for judgment, but there is none: for ſalvation, but it is far from us.* Therefore with the *oppreſſed* I will *cry*, and with the *viſited* alſo I will *cry*. I will cry with the *oppreſſed* for *right*; and I will cry with the *viſited* for *health*. How long, Lord, how long wilt thou puniſh us? *O remove our ſins like a cloud: blot out, as a thick cloud, our tranſgreſſions, and as a cloud our ſins: return unto us, for thou haſt redeemed us.*

Iſ. 59. 11.

c. 44. 22.

The

The third part of the Soliloquie, ſhewing, that Sin eſpecially is the cauſe of the Peſtilence.

THE *diſeaſed* (ignorant of the kind of their maladies) cauſe the Phyſician to conſult with their *pulſes*; to examine their *urine*; and by ſymptomes to find out the *cauſe* of their diſturbance. So ſhould the *ſick Soul* alſo; or elſe the ignorance of the ſin may hinder the cure. General complaints have been made by men groaning under the burdens of ſeveral *viſitations*: but doth the *Peſtilence* come by the ſame rules, and ariſe from the ſame cauſes? Surfeits, and Conſumptions, and Fevers, and Palſies, and Pluriſies, and other ſickneſſes, may have their cauſes in nature, and their remedies oftentimes by phyſick: but neither is the *cauſe* of the *Peſtilence* ſo cleer

in

in nature; nor is the cure thereof ſo eaſie by phyſick. Or if it be; yet is this diſeaſe more *infectious*, more mortal, and therefore more *dreadful* than any of the reſt. It ſhall therefore be my firſt care to find out the *cauſe* in my *ſoul*, before I look upon the effects thereof in the *bodies* of ſinful mortals. I will examine our times by thoſe of our anceſtors; and ſee whether this general *contagion* doth not rather proceed from the malice of the ſoul, than from the air, dyet, or whatſoever elſe the Phyſicians conjecture at.

1. *The men which* Moſes *had ſent to ſpy out the land of* Canaan *returned, and made all the congregation to murmur againſt* Moſes, *by bringing up a ſlander upon that land* of promiſe: *and thoſe* very *men that did bring up that evil report upon the land dyed of the plague before the Lord.* What? Of the *Plague?* Of the *Peſtilence?* There were but *ten* of thoſe

Num. 14. 36.

Verſ. 37.

thoſe ſpies, and thoſe *ten* only died. *We* have the *Peſtilence* too; but it contenteth not it ſelf with *ten*, and *ten*, and *ten*, and *ten*; but *hundreds* dye; *hundreds* are *viſited*; *thouſands* complain; every one feareth. But was *their* diſeaſe the ſame as *ours?* Was not theirs an inflammation of their tongues, and worms iſſuing out of them, as a juſt recompence, becauſe with their tongues they had lyed? Or was it not ſome other extraordinary *plague* from the hand of God? Or was it not that *Peſtilence* which was threatned when *the Lord ſaid unto* Moſes, *How long will this people provoke me;* verſ. 11, *and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them? I will ſmite them with the* verſ. 12. *Peſtilence, & diſinherit them; & will make of thee a greater nation, & mightier than they?* whatſoe'er their *diſeaſe* was, though I cannot determine it; yet will I conſider the *cauſe* thereof.

The

The *cauſe* was a *ſin*, a grievous ſin; a *lye*: and the *effect* of this was a *ſin*, it was *murmuring*. O thus have *we* alſo added ſins unto ſins. We alſo *lye*; we *lye grievouſly*, deſperately, impudently. Like unto *Job*'s friends, *we are forgers of lyes*; we *turn aſide to lyes*; we *go aſtray ſo ſoon as we be born, and ſpeak lyes*: we *delight in lyes*: and we *have wearied our ſelves with lyes*: juſtly therefore now do we *eat the fruit of lyes*. And yet, not contented with this, we *murmur* too. Againſt our *ſuperiors* we *murmur*, for not governing us according to our licentious, and ſinful deſires: againſt the *rich* we *murmur*, becauſe we float not in their plenty: yea even againſt *God* himſelf we *murmur*, becauſe he granteth not our ſinful deſires. Thus in every thought, and in every word, we either *find* a ſin, or make a ſin. For this our *lying*, for this our *murmuring*, we are now *viſited*; we are now

Job. 13. 4. Pſ. 40. 4. Pſ. 58. 3. Pſ. 62. 4. Eze. 24. 12. Hoſ. 10. 13.

now *ſtricken*; we are (as thoſe
1 Cor. 10. 10. ſpies were) *deſtroyed of the deſtroyer.*

2. The rebellious *Iſraelites* were threatned by *Moſes*, that *Every ſickneſs, every plague which was not written in the book of the law, them ſhould the Lord bring upon them, until they were deſtroyed:* And they *ſhould be*
Deut. 28. 61. verſ. 62. *left few in number, whereas they were as the ſtars of heaven for multitude.* Theſe were the menaces, theſe were the threats of the children of *Iſrael:* but among all theſe *ſickneſſes*, where is *that* which reigneth among us? Hath God prepared a new puniſhment for us, ſuch as the *Iſraelites* never ſuffered, nor the *law* ever mentioned, nor *skill* ever cured? Doubtleſs thus God could afflict us; but he chuſeth rather to puniſh us as he did others, that ſo we might find out the *cauſe* as *others* have done. He was pleaſed to tell the *Iſraelites* the *cauſe* of their *plague* which he would

ſend

ſend upon them; even *Becauſe they would not obey the voice of their God.* verſ. 62. Juſt thus he puniſheth *us* as he puniſhed *them*; even until we are almoſt quite *deſtroy'd*: and he telleth us our ſin, our offence too, by his *word*, by his *miniſters*, by our own *conſciences*, even, that we *refuſe to obey the voyce of the Lord.* Juſt therefore, moſt juſt it is, that ſeeing we *have*, we *do*, we *will* thus ſin; even thus, yea thus ſeverely, likewiſe we ſhould be puniſhed. Yea, we deſerve it in a far greater *manner*; in a far greater *meaſure*. He who threatned thoſe that would *walk contrary unto him*, Lev. 26. *and would not hearken unto him, that he would bring ſeven times more plagues upon them, according to their ſins*: He who by *Moſes* threatned them, that *If they would not obſerve to do all the words of the Law which are writ ten in that book, that they might fear this glorious name, The Lord* Deut. 28. 58.

thy

verſ. 59. *thy God: Then the Lord* ſhould *make their plagues wonderful, and the plagues of their ſeed; even great plagues and of long continuance: and ſore ſickneſſes, and of long continuance.* The ſelf-ſame God hath found *us* walking *contrary unto him*; and therefore hath brought unto us *ſeven times more plagues* than formerly. He ſeeth that *we fear not this glorious name, The Lord our God*; therefore hath he ſent us *great plagues*, and of *long continuance*; and *ſore ſickneſs*, and of *long continuance.*

Thus I ſit, and muſe, and conſider of the *ſickneſs.* I hear the *bells tolling*; even *thoſe bells* which were wont to invite us to the temple, that we might know our ſins at the mouth of the preacher, and pray for remiſſion of our ſins by the help of the preacher; the very ſelf-ſame *bells* ſerve now to tell me that *one man* lyeth *languiſhing*, and deſireth

ſireth my prayers; *another man* is *departed*, and wanteth nothing but a funeral; a *third man* is to be *buried*, but a neighbourly, and friendly company is wanting. Every *ſtroke* of a *bell* (me-thinks) *hitteth* me at the *heart*, and biddeth me to prepare for my laſt *farewell*. Ev'ry *toll* wakeneth my conſcience; and biddeth me remember what my ſins have merited. Thus mine *ears* receive a *ſound*; and thus my trembling *heart*, feeleth a *throb*, a *beating*, a *panting* for my *particular* ſins, which have been ſome cauſe of this *general* ſickneſs.

3. *Moſes* went *unto the Lord, & ſaid*, *Oh this people have ſinned a great ſin, and have made them Gods of gold!* But what followed? *The Lord plagued the people, becauſe they worſhipped the Calf which* Aaron *had made*. There was the *ſin*; and there was the *puniſhment*. But was *that plague* the ſame as *this* which now doth rave, and Ex. 32. 31. verſ. 35.

rage amongſt us? Surely *our ſins* are the *ſame* as were *theirs*; for we dig the entrails of our mother earth, and (like the *Augures*, the *South-ſayers*, though they *ſaid* no *ſooth*, no truth at all) we conjecture, we *divine* by thoſe entrails; yea and we decree him who is rich, to be a *good man*, a *ſufficient man*, an *honeſt man*, and what not? We value the *man* for the *gold*; we *worſhip* him for it; we *honour* him for it. And is not this to ſin with the *Iſraelites?* We do very little differ from thoſe *idolaters*; even nothing at all. They made them *Gods of gold*, and we make *gold our God.* Juſtly therefore are we thus puniſhed by the *true God*, becauſe we honour that which is *no God.* The *Iſraelites* had *this* very kind, and ſort of *plague*; ſuch a very *peſtilence* as *ours*; and for juſt ſuch a *ſin* as this of *ours.* Though *Moſes* prayed for them; yea
verſ. 32, though he deſired to be *blotted out*

of

of God, rather than they ſhould not be forgiven; yet God decreed ſaying, *Whoſoever hath ſinned againſt me, him will I blot out of my Book.* *Whoſoever* hath ſinned againſt him? If he ſhould deal thus with us, who ſhould people the land? who ſhould inhabit our dwellings? who ſhould enjoy our treaſures? He hath begun *blotting* indeed already. His *ink* is found in the *blackneſs* of every *blain*; in the *blewneſs* of every *token*; in the *redneſs* of every *croſſed door*. But will this *blotting* alwayes continue? Will he not ſtay his hand? Will his wrath burn like fire for ever? *Our bones lye ſcattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth.* *But mine eyes are unto thee, oh God, the Lord: in thee is my truſt.* Either *blot not at* all, or only *blot out* our *offences*. *Hide thy face from our ſins, and blot out all our iniquities.* Say unto every one of us as thou didſt unto *Jacob* by

verſ. 33. Pſ. 141. 7. verſ. 8.

Is. 43. 25. the mouth of thy Prophet; *I, even I am he that blotteth out thy tranſgreſſions, for mine own name's ſake; and will not remember thy ſins.*

The fourth Part of the Soliloquie, conſiſting of ſeveral examples of dreadful Peſtilences.

LOrd, what a hideous *dinne* is this in mine ears! *There* was a *groan* able to have ſhaken the earth it ſelf, had it been impriſoned in the deepeſt bowels thereof. What! *another!* Heark! There's *weeping* too! Oh this is the ſad, and wearyſom life of us poor ſinners, who are *caged*, and *mewed* up in our *infected* cities, and towns, and villages! The *diſeaſed groan* through the extremity of their pains; and for want of comforts both of body and ſoul. The *ſound* are *weeping* for the

the miſeries of the *ſick*; and long for the deliverance even of their whole families from the burden of the fleſh. Some habitations are made both *hoſpitals*, and *charnel houſes*, where many a one lyeth ſick; and for want of help, they *ſicken* without *hope*, they *dye* without *comfort*, and they *conſume* without *interment*. Sometimes again the mother, who *dandled* her infant in her claſping *armes*, is enforced in thoſe arms to to *carry* it to the *grave*. Sometimes the *husband*, who deerly affected *the wife of his boſom*, is enforced to make her the burden of his *ſhoulders*, and to *bear* her dead corps to the devouring earth, for want of friends, and neighbours to eaſe him of the *burden*. Yea, ſometimes the *children* are enforced to aſſiſt their *father*, in the cariage of their *mother* to her *longeſt home*. O horrour, horrour, horrour! Can pity find no entrance at the hearts of

ſtrangers? Can compaſſion find no harbour in the bowels of neighbors? Will none perform this act of piety to *key-cold* woman, to the carcaſs of a woman, but only her husband, the husband of her affection; and her children, the *labour* and the *fruit* of her *womb?* O how divers in the world would ſtand amazed at the ſight, and hardly determine whether the *drops* that fall from the faces of the bearers be the *ſweat* of their *browes*, or the *tears* of their *eyes!* O what a dreadful time is this! Did ever any age produce a parallel to this *contagion?* Was it ever known that a *Peſtilence* was ſo general, and ſo malignant? Did ever any people drink ſo deep of the *cup of ſorrow, aſtoniſhment, and deſolation* as we do? Was e[illegible] *Samaria*, or *Aholah*, or *Aholibah*, or *Babylon*, or *Jeruſalem*; was ever *the King of the land of the Philiſtines, or Askelon, or Azzah, or Ekron, or Aſhdod*;

Ez. 23 33. verſ. 4.
Jer. 25. 20 verſ. 21. verſ. 22. verſ. 23.

Aſhdod; was ever *Edom*, *or Moab*, *or Ammon*, *or Tyrus*, *or Zidon*; was ever *Dedan*, or *Tema*, or any other place, ſo *drunk* with the *cup of fury from the Lords hands*, *as we are?* Hoſ. 4. 18. Our *drink was* formerly *ſour with our whoredoms* with our abominations: now therefore we have *waters of gall to drink*; we are *fed with wormwood*; and our cup is a *cup of fury*, of *trembling*, and of *aſtoniſhment*. Jer. 8. 14. c. 23. 15. c. 25. 15. O the *plague*, the *plague* it is that *eateth* our *fleſh*, *and drinketh* our *blood*: it *eateth the fleſh of the mighty*, *and drinketh the blood of Princes*; it drinketh even *until it is drunken with our blood*. Ez. 39. 17, verſ. 18, verſ. 19. Was there ever *any ſorrow like unto* our *ſorrow wherewith the Lord doth afflict* us *in this day of his fierce wrath?* Lam. 1. 12.

But why do I thus cry out? Why complain I ſo mournfully, as if *our* afflictions exceeded all that ever were ſent upon the children of men? If I conſider our eſtate by it ſelf, I

cannot chuſe indeed but conclude it miſerable: but if I weigh it with the *Peſtilences* of former ages, it will not perhaps appear a burthen ſo unſupportable. Compariſons may peradventure eaſe my grief, and leſſen my torments: therefore (with *David*) *I will remember the days of old; I will meditate on all the works of God.* It may be that *Solomon* may adviſe me, and comfort me too, where he thus counſelleth, *Say not in thine heart, What is the cauſe that the former dayes were better than theſe? For thou doſt not enquire wiſely concerning this.* I will therefore *conſider the dayes of old, and the years of antient times.*

Pſ.143.5.

Eccl.7.10.

Pſ.77.5.

1. *The children of* Iſrael *murmured againſt* Moſes *and* Aaron, about the deſtruction of *Korah*, *Dathan*, *Abiram*, and their accomplices, *ſaying, Ye have killed the people of the Lord:* and preſently *there* was *wrath gone out from the Lord, the plague* was

Num. 16. 41,

verſ.46.

was *begun*. So *they that dyed of the plague were fourteen thouſand and ſeven hundred*, and all in *a day*; *beſide them that dyed about the matter of* Korah. Num. 16. 49.

2. When Iſrael *abode at* Shittim, *the people committed whoredome with the daughters of* Moab: and, not contented with this high offence, *they* alſo *joyned themſelves unto* Baal-peor, *and did eat the ſacrifices of the dead. Thus they provoked the Lord to anger with their inventions; and the plague brake in upon them: and thoſe that dyed in plague were twenty and foure thouſand.* Their *ſin* was *double*; it was whoredome both *carnal* and *ſpiritual*: their *puniſhment* was therefore *almoſt double* to that which was ſent for murmuring. Num. 25. 1. verſ. 3. Pſal. 106. 28, 29. Num. 25. 9.

3. When *David* ſent for the Captain of the hoſt to number the people; *Joab* anſwered him fairly, ſaying, *Now the Lord thy God add unto the people (how many ſoever they be)*

2 Sam. 24. 3. *be) an hundred fold; and that the eyes of my Lord the King may ſee it: but why doth my Lord the King de-*
verſ. 4. *light in this thing? Notwithſtanding the King's word prevailed againſt* Joab, *and againſt the Captains of the hoſt: and* Joab, *and the Captains of the hoſt went out from the preſence of the King to number the people of* Iſrael. But what was the evènt
verſ. 15. thereof? *The Lord ſent a Peſtilence upon* Iſrael *from the morning even to the time appointed: and there dyed of the people even from* Dan *to* Beerſheba *ſeventy thouſand men*; and all of
verſ. 13. them in the ſpace of but *three days*. Here was yet a greater number than before; and yet all of them fell for the ſin of *one* only man: but this *one man* was a *King*; and for his eminent offence, five times as many were ſlain, as when the multitude of people joyned in a murmuring. He who by the people
2 Sam. 18. 3. was acknowledged *worth ten thouſand*

ſand of them, now for his ſin became the deſtroyer of ſeven times as many of them as he was valued at by them: ſo *great* was the anger of the Lord, for a ſin ſo *great*, and committed by a perſon ſo *great*, ſo eminent.

4. The Almighty threatned *Jeruſalem* by the mouth of his Prophet, that he would *make that City deſolate, and an hiſſing: every one that paſſed thereby* ſhould *be aſtoniſhed, and hiſs, becauſe of the plagues thereof.* The ſame God threatned *Edom* alſo by the ſame Prophet, ſaying, Edom *ſhall be a deſolation: every one that goeth by ſhall be aſtoniſhed, and ſhall hiſs at the plagues thereof.* The ſame God again threatned *Babylon* by the ſame Prophet, ſaying, *Becauſe of the word of the Lord, it ſhall not be inhabited, but it ſhall be wholly deſolate: Every one that goeth by* Babylon *ſhall be aſtoniſhed, and hiſs at her plagues.*

Jer. 19. 8.

Ch. 49. 17.

Ch. 50. 13.

Thus

Pſal. 119. 52. Thus *I remember thy judgments of old, O Lord, and receive comfort.*

2 Chr. 6. 37. Confeſs I muſt indeed, that *we have ſinned with our fathers; we have done amiſs, and dealt wickedly:* but are *our* puniſhments as great as *our fathers* were? Fourteen thouſand and ſeven hundred fell at one time: twenty and foure thouſand at another time: threeſcore and ten thouſand at a third time. Lord, what mighty numbers were here! and yet we fear when *one* dyeth, we tremble when *ten*; we run when *twenty*; we are diſmayed when *an hundred*; we are hopeleſs, heartleſs, even almoſt quite dead *already*, when a *thouſand* depart. But why ſhould not we expect as great plagues as were ſent upon any of our Anceſtours, ſeeing that our ſins are not leſs either in *number* or *weight?* Wherein are we better than *Jeruſalem*, or *Edom*, or *Babylon*, that we are not yet as deſolate as

as were they? That *every one that paſſeth by is* not *aſtoniſhed*, nor *hiſſeth at us*, as they did at them? He who viſited *them* doth viſit *us*: he *viſiteth our ſins with* his *rod, and our offences with his ſcourges.* Yet he viſiteth not us ſo *ſorely* as he did the *Iſraelites*, when fourteen thouſand and ſeven hundred of them dyed; or not ſo *ſeverely*, as when twenty and foure thouſand of them were ſwept away: or not ſo *grievouſly*, as when threeſcore and ten thouſand of them were deſtroyed: or not ſo *terribly* as *Jeruſalem*, *Edom*, and *Babylon*; for we are not quite deſolate: or not ſo *furiouſly* as *Nineveh*, to whom God ſpake by his Prophet, ſaying, *There is no healing of thy bruiſe; thy wound is grievous: all that hear the brute of thee ſhall clap the hands over thee:* Or howſoever, not ſo *remedileſſy* as the army of *Pharaoh* at *Euphrates*, whom the Lord mocketh by the mouth of his

Pſ. 89.32.

Nah. 3.19

Jer. 46. 11 Prophet, ſaying, *Go up unto* Gilead, *and take balm, O virgin, the daughter of* Egypt: *In vain ſhalt thou uſe any medicines, for thou ſhalt not be cured.* This, O this maketh me to *eat my bread with quaking, and* Ezek. 12. 18. *to drink my water with trembling and carefulneſs*, for fear leſt our ſin-revenging God ſhould puniſh us as he hath done them. O what mercies doth he not yet afford us! To our Phyſicians he giveth knowledg: to our Medicines he giveth virtue. The herbs of the fields, and the fruit of the trees, and the fleſh of the beaſts do yet offer themſelves for our cure, and our ſuſtenance. O that we had but ſo much happineſs, as to know the miſery which is due to our offences! O that we had but ſo much *mercy* from God, as to *know* his *mercy* in his *gentle* viſitation! For this our miſery will I groan; for theſe our ſins I will lament; for the mercy of my God I will

will pray, and I will cry, *Hear, O Lord, and have mercy upon us: Lord be thou our helper. O be thou our help in trouble, for vain is the help of man.* Pſal. 30. 10. & 60. 11.

The Fifth part of the Soliloquie, ſhewing how God threatneth before his Viſitation.

IT is a *weakneſs*, it is a *fondneſs*, it is a *madneſs* in people not to believe the ſure effects of certain cauſes, before they become obvious to their ſenſes. In the courſe of nature we are apt to believe what we dare not try. Who will put his finger into the fire to try if it will burn? Who will caſt himſelf into the water to try whether it will drown him? Yet in things divine we are too incredulous, too full of unbelief. I find that my God hath ſtricken divers with *plagues*

plagues for the ſins which they have committed: But I likewiſe find that he hath threatned divers before he hath *viſited* them, that ſo by their amendment they might prevent thoſe judgments which otherwiſe would enſue. It is my beſt way to find out the crying ſins of the land, by obſerving the puniſhments which are ſent us for them: but I muſt not forget either the patience of our God, or the obſtinacy of men; the long-ſuffering of our Creatour, or the impenitence of his creatures. Sure I am that the Lord did always call to repentance before he puniſhed offenders: he hath ever wooed tranſgreſſors both by promiſes, and by threatnings, before he ever *made them ſick in* Mic.6.13. *ſmiting them* for their tranſgreſſions.

1. When the *Iſraelites* were to be freed from the *Egyptian* bondage, O how often was *Pharaoh* admoniſhed

ed to let them go! *Moſes* and *Aaron* ſaid unto him, *The God of the Hebrews hath met with us: let us go, we pray thee, three dayes journey into the deſert, and ſacrifice to the Lord our God, leſt he fall upon us with the Peſtilence, or with the ſword.* Ex. 5. 3. Lord, how meek *Moſes* begged for the people! yea and in the name of God too: yea and thoſe judgments not ſmall or trivial; for they ſhould be either the *Peſtilence*, or the Sword; yea, and he pretendeth that thoſe judgments ſhould fall upon the *Iſralites*, the people of God, if they neglect their ſacrifices; he ſaith not, upon the *Egyptians*; he ſaith not, upon the King: And yet, for all this, the King yeilded not; the *Iſraelites* ſacrificed not; and therefore the *plagues*, the vengeance came upon the heads of their oppreſſors.

2. *Gog* was threatned for a thing which yet he was ſuffered to do.

Ezc. 38. 11, The *Iſraelites* were to be his purchace; the *un-walled villages* his prey; *all that dwelled without walls, and had neither bars, nor gates* ſhould bemade deſolate by him. Thus the people of God were to ſuffer for the ſins committed againſt their God. But was the enemy to eſcape, by whom the people ſhould be corrected? Was *Gog* to be enriched, and to enjoy the ſpoyl? Nothing leſs. The very inſtrument of the revenge was not to be freed from the wrath of the revenger; nor the executioner to be accounted innocent, though he puniſhed the guilty. *I will plead againſt him with* verſ. 22. *Peſtilence* (ſaith the Lord) *and with blood. I will rain upon him, and upon his bands, and upon the many people that are with him, an over-flowing rain, and great hail-ſtones, fire, and brimſtone.* Thus the *Iſraelites* offended, and were threatned with the armies of *Gog*. *Gog* offended, in

in that he knew not his Maker; in that he looked only to his advantage and ſpoyls, whileſt yet he executed the vengeance of God: he's therefore threatned; he ſhall therefore be conſumed. When he ſhould have revenged God upon the rebellious people, then God himſelf would be revenged upon him with judgments from heaven.

3. The Prophet *Ezekiel* was ſent to threaten the *Iſraelites* for their many rebellions, and thus ſaid the Lord God unto him, *Smite with thine hand, and ſtamp with thy foot, and ſay, Alas for all the evil abominations of the houſe of* Iſrael; *for they ſhall fall by the ſword, by the famine, and by the Peſtilence. He that is far off ſhall dye of the Peſtilence; and he that is neer ſhall fall by the ſword; and he that remaineth and is beſieged ſhall dye by the famine: thus will I accompliſh my fury upon them.* Here is warning given before the

Eze. 6. 11, verſ. 12.

blow be ſtricken; there is the ſword already half out; here is the famin already in a due preparation; here is an Angel ready to diſperſe the *Peſtilence:* but, before execution here is notice given; before the puniſhment here is a threatning ſent. Even thus alſo hath our God dealt with us: thus hath he warned us.

Ezc.33.11 He who *delighteth not in the death of a ſinner*, doth never ſtrike before notice given; for he had rather that our repentance ſhould *quiver* his arrowes, then that by our ſins he ſhould be enforced to *hit* us at the *heart.*

Jer.21.6. 4. *I will ſmite the Inhabitants of this city* (ſaith God by *Jeremiah* concerning *Jeruſalem*) *both man, and beaſt: they ſhall dye of a great Peſtilence.* Lo here is ſtill the *future tenſe*, I *will*; not I *do.* God delighteth not in the execution of his wrath; but yet his *I will* is as ſure as his *I do.* Thus he hath formerly threatned

threatned us with his *I will*; I confeſs indeed he hath: and yet we would not beleve what was to come; and only becauſe we found it not inſtantly preſent. Hence it is that now our people cry; now our beaſts do roar: and it is but juſt that men and women ſhould be ranked in the order among beaſts, ſeeing that our ſins have diſcovered us to be more ſtupid than them. Yet the beaſts periſh, though they could not ſin; and we periſh becauſe we can do nothing but ſin. So the ſervant ſuffereth for the offences of the maſter: ſo the beaſts are puniſhed for the ſinnes of the owners. The *peſtilence* puteth no diſtinction between them both, although the one could not, the other would not avoid the puniſhment.

5. In the Book of *Exodus* the Lord ſaith concerning *Pharaoh*, and the *Egyptians*, *Now I will ſtretch out my hand, that I may ſmite thee* Ex. 9. 1.

and thy p ople with Peſtilence, and thou ſhalt be cut off from the earth. Take heed *Pharaoh* he is true who threatneth: and although he ſaith *I will*, yet he ſaith *now* I will. He is ready for *thee*, although thy heart be not ready for *him:* he is *juſt now* prepared to puniſh, if thou be not *juſt now* prepared to obey. *I will bring a ſword upon you, that ſhall avenge the quarrel of my covenant: and when ye are gathered together in your cities, I will ſend the Peſtilence among you; and ye ſhall be delivered into the hand of your enemies*, ſaith the Lord to the *Iſraelites*. And again: *The Lord ſhall make the Peſtilence to cleave to thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.* Yea, and yet once again: *The Lord ſaid unto* Moſes, *How long will this people provoke me? And how long will it be ere they believe me, for all the ſigns that I have ſhewed among them? I will ſmite them*

Lev. 26. 25.

Deut. 28. 21.

Num. 14. 11,

verſ. 12.

them with the Peſtilence and diſinherit them, and will make of thee a mightier nation than they. O the fathomleſs treaſure of the bounty of my God! O *the riches of his goodneſs, and patience, and long-ſuffering, leading us to repentance!* What were the *Iſraelites* that he ſhould not *plague them?* Why not preſently? The wages is due ſo ſoon as the ſervice is done; and the puniſhment is due ſo ſoon as the offence is committed: and yet, although God be forward in the former, he is ſlow to the later: although he delight in the former, yet he is hardly drawn to the later. Me-thinks when I conſider the *Iſraelites*, I wonder at their rebellions: and yet, me-thinks when I conſider our ſelves, I wonder much more. *What could have been done more to this vineyard* of God, *that he hath not done unto* us? He hath *fenced us, and gathered out the ſtones from us, and planted us*

Rom. 2. 4.

Iſ. 5. 1, verſ. 2.

with the choyceſt vine, and built a Tower in the midſt of us, and alſo made a wine-preſs in this his vineyard, *and* yet for all this, when *he looked that we ſhould bring forth grapes, behold wild grapes.* Oh how my heart panteth within me, and my whole ſelf is in a trembling fear, when I conſider *his* mercies, and *our* rebellions! O me-thinks I ſee a *hand-writing* againſt us almoſt upon every *door*, every inhabitant, written as it were, with the fingers of a man's hand (as once *Belſhazzar* ſaw *upon the plaiſter of the wall*;) which maketh my *countenance change, and my thoughts be troubled, ſo that the joints of my loyns be looſed, and my knees ſmite one againſt another:* and I cry for mercy, for I have offended; and I knock for compaſſion, for I have tranſgreſſed. God did threaten *Iſrael* with a *peſtilence* when they ſhould be gathered together in their cities; with a *Peſtilence* that ſhould conſume

Dan. 5. 5.

verſ. 6.

conſume them from off the land; with a *Peſtilence* that ſhould diſinherit them: and all this to avenge the quarrel of his covenant, becauſe they ſtill provoked him; becauſe they would not believe him, for all the ſignes that he had ſhewed among them. But wherein had *Iſrael* offended? In what manner? In what meaſure, which this land hath not exceeded? And yet, O how unwillingly doth the Almighty puniſh us! O how ſlowly! O how gently! *The kingdom of heaven ſuffereth violence*, ſaith my Jeſus. Violence indeed, by our daring ſins, for we draw the revenger's ſword for him: we *bend his bow* for him, *and make it ready:* we alſo *prepare for him the inſtruments of death*, becauſe we *whet our tongues like ſwords, and bend our bows to ſhoot out arrows, even bitter words, that we may ſhoot in ſecret at the perfect: ſuddenly we do ſhoot at him, and fear*

Matt. 12. 12. Pſal. 7. 12. verſ. 13. Pſal. 64. 3. verſ. 4.

fear not. And what now can we expect but judgments, ſeeing we will not offer the juſt, and rightful *violence* to the Kingdom of heaven, even the *violence* of our *prayers*; the *violence* of our *tears*; the *violence* of *ſobs*, and *ſighs*; and *groans* in our ſpiritual combats, and conflicts? What can we expect but *vengeance?* And what do we meet with, but *deſtruction?* He hath threatned, and threatned, again and again; and yet we have reſiſted, and reſiſted, again, and
Iſa. 5. 7. again too. When *he looked for righteouſneſs, behold oppreſſion:* juſtly therefore, now we look for *mercy, behold a cry.* A *cry* in the *beds* of the languiſhing; a *cry* in the *chambers* of the *infected*, and pined priſoners; a *cry* of the healthful, for fear of *infection*; a *cry* of parents for their tender children; a *cry* of children for their dying parents. Brother *cryeth* for Brother, ſiſter for ſiſter:

ſiſter: all *cry* for help; all *cry* for mercy. *O Lord hear our prayers, and let our cryes come unto thee.* Pſ. 102.1.

The Sixth Part of the Soliloquie, treating of the duty of a Chriſtian; decreeing both to whom, and for whom we ought to pray in the time of Peſtilence.

I Weep and weep, and ſigh and ſigh, and pray and pray: but *why* do I thus weep, and ſigh, and pray? If for my *ſelf*, it is a debt which is challenged even by nature it ſelf, ſo that I may have any hope by theſe means either to *prevent*, or to *cure* the *ſickneſs*. If for *others*, it is *charity*; it is a religious duty. Thus we are commanded by the Apoſtle; *Bear ye one anothers burdens, and ſo fulfill the law of Chriſt.* Gal. 6.2. And again by the ſame Apoſtle I am

Rom. 12. 15. am commanded to *weep with them that weep.* But muſt my tears be general? Muſt my prayers be univerſal? For all? For the wicked as well as the godly? There was a time when the Prophet *Jeremiah* might not pray for *Judah.* The Jer. 14. 11. Lord ſaid unto him, *Pray not for this people for their good: When they* verſ. 12. *faſt I will not hear their cry; and when they offer up burnt-offerings, and oblations, I will not accept them; but I will conſume them by the ſword, and by the famine, and by the peſtilence.* There was a time too, when Ch. 16. 3. *the Lord ſaid concerning the ſons, and concerning the daughters, that were born among the* Jews, *and concerning their mothers that bare them, and concerning their fathers that be-* verſ. 4. *get them: They ſhall dye of grievous deaths; they ſhall not be lamented; neither ſhall they be buryed; but they ſhall be as dung upon the face of the earth; and they ſhall be conſumed by the*

the ſword, and by the famine; and their carcaſſes ſhall be meat for the fowl of heaven, and for the beaſts of the earth. For thus ſaith the Lord, verſ. 5.
Enter not into the houſe of mourning; neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the Lord; even loving-kindneſs, and mercies. Both verſ. 6.
the great and the ſmall ſhall dye in this land: they ſhall not be buryed, neither ſhall men lament for them, nor cut themſelves, nor make themſelves bald for them. And there was Ch. 22. 17
a time alſo when the *eyes* of *Jehojakim* the Son of *Joſiah* King of *Judah, and his heart were not but for covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do it. Therefore thus* verſ. 18.
ſaith the Lord concerning him, They ſhall not lament for him, ſaying, Ah my brother! or Ah ſiſter! they ſhall not lament for him, ſaying, Ah Lord! or Ah his glory! He ſhall be buried verſ. 19.
with

with the burial of an Aſs, drawn, and caſt out beyond the gates of Jeruſalem. Thus it was with them; but muſt it therefore be thus with thoſe which dye of the *Sickneſs*; of the *Peſtilence*? With *all*? This were a dreadful ſentence indeed, To dye, and not to be pityed: to dye of the *plague*, and before death not to be prayed for. Who knoweth indeed, but that ſome ſuch as thoſe men of *Judah* may be among us? Who knoweth but that ſome *Jehojakim* may be among the *viſited*? What then? Shall I therefore pray for none? Yea ſhall I not pray for them? God forbid. The leſs they pray for themſelves, the more will I pray for them. The leſs they know God, the more will I pray that they may know him. The ſicker they are in body, the more need they have of comfort in mind. What though they in part may be a cauſe of this Mortality? What though

though their wickedneſſes have helped to bring this *contagion?* If they are enemies to me in particular, I will *forgive* them: though they are God's, I will *pray* for them; even that he in his good time would be pleaſed to call them home both to the knowledg, and the practice of his truth. *David* I am ſure did pray for, and pity his enemies; for ſo he profeſſeth, ſaying, *As for me, when they were ſick, my cloathing was ſack-cloth: I humbled my ſoul with faſting.* And thus did my Redeemer too for *Jeruſalem*; for, *When he was come neer to the City, he beheld it*; yea *he wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this day, the things which belong unto thy peace! But now they are hid from thy eyes.* Shall *David* weep then for his enemies? Shall my Jeſus weep for his enemies, for the enemies of *his father, and my father*; *of his God, and my God*; and

Pſ. 35. 13.

Luk. 19. 41.

verſ. 42.

Joh. 20. 17.

and ſhall not I weep for thoſe who are in miſery, and diſtreſs? My Saviour knew who were elected, and who were reprobates, and yet he wept over the whole City. I dare not pry into thoſe ſecret counſels of my God, nor can I know all thoſe whom he hath ordained for heaven or hell: ſhall not I then weep for them *all* in general in this general calamity? Yes, I will keep my turn, I will ſing my part in this doleful conſort. Surely if my God ſhould forbid me praying for them; even the very prohibition might peradventure encourage me to perform it, he knoweth that we are apt to do whatſoever he forbiddeth. O my God, either take away my readineſs and aptneſs to contradict thee; or elſe forbid me nothing but what thou wouldeſt have me to perform. But why ſhould I pray for thoſe, who (though they are *viſited*) refuſe to repent? Shall I hope

hope to alter the eternal decree of him *with whom is no variableneſs, neither ſhadow of change?* What if he hath reſerved them for vengeance? Can I, by my prayers, ſnatch them out of the fire? If they are ſick, peradventure I cannot cure them. If they are not yet ſick, I cannot preſerve them. O theſe churliſh, inhumane, un-chriſtian, uncharitable thoughts! God therefore ſendeth them this affliction that they may repent: and that *they* may rather prevent than *he* exerciſe his revenge. Seeing therefore that I know not the hearts of any, I will pity *all:* and ſince by my prayers I cannot prevail for them *to whom is reſerved the blackneſs of darkneſs for ever*; I will grieve that Man is become ſo wicked, as to *treaſure up to himſelf wrath againſt the day of wrath.* Fain would my *God* have conquered the ſtubbornneſs of ſtiff-necked *Iſrael* with the pleaſant al-

Jam. 1. 17.

Jud. 13.

Rom. 2. 5.

lurements of his heavenly bleſſings: yet they would not yeild, they would not relent. Then he threatned them: *yet* they would not yeild. Then he puniſhed them: and *yet* they would not turn: which made him cry out by his Prophet, *I have ſent among you the peſtilence after the manner of* Egypt; *yet have ye not returned unto me, ſaith the Lord.* Surely the Lord is very angry with ſuch as will not *tremble at his judgments*; which made him threaten ſo by *Ezekiel*, ſaying, *If I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt: Though* Noah, Daniel, *and* Job *were in it, as I live ſaith the Lord God they ſhall deliver neither ſon nor daughter: they ſhall deliver but their own ſouls by their righteouſneſs.* What *comfort* then can I receive or give, when I mourn for the *comfortleſs?* What hope have I to ſpeed, when theſe worthies ſhould

Amos 4. 10.

Ezek. 14. 19,

verſ. 20.

ſhould be denyed, if they were here to intercede for them by their earneſt ſupplications? Sure I am that I am not ſo good as any of thoſe three: Not as the worſt. Not as *Noah* though he had been *drunk*. Gen.9.21. Not as *Job*, though *Eliphaz* taxed him with impatience, when as he juſtified himſelf, and ſeemed to tax even God himſelf with injuſtice, ſaying, *I have ſewed ſack-cloth upon my skin, and defiled my horn in the duſt.* Job.16.15 *My face is fowl with weeping;* verſ.16. *and on mine eye-lids is the ſhadow of death.* *Not for any injuſtice in my hands: alſo my prayer is pure.* verſ.17. No, No: far ſhort come I of either, of any of them: poor I: a poor, weak ſinful woman; even as ſinful as the worſt; as wicked as the worſt. And (now I begin *better* to be-think my ſelf by thinking *worſe* of my ſelf) what are thoſe which I queſtioned whether I might pray for them, or not? Are they ſinners?

So am I. Are they grievous ſinners? So am I. Surely I do not know enough of my ſelf, if I do not know my ſelf the worſt, the vileſt, the chiefeſt of ſinners. It is then but juſtice that I ſhould pray for the worſt, ſince I my ſelf either am, or might have been, worſe than them. My prayers ſhall be general, for all; hoping that God may be pleaſed to have mercy on all. But if any among them be certainly reprobates though I know it not, yet, I will pray that they may be taken from the number of the faithful, that ſo they may neither ſeduce by their temptations, nor offend by their examples, nor diſhonour my good God any longer by their crying and multiplying abhominations. Yet muſt I howſoever be charitable in my devotions; and pray for others, aſwell as for my ſelf.

But all this while (ſince my thoughts have been fixed upon thoſe that

that are *viſited*, and I am certainly reſolved for whom I will pray) let me be ſure that I direct my prayers aright, or elſe my devotion may be but blindneſs, and my religion, ſuperſtition. To *him* without doubt, and to him alone, muſt I tender my petitions, from whom, yea from whom alone, this *ſickneſs* is ſent upon this ſinful land. And who is he which *viſiteth* the earth, but only the great Creator of heaven and earth? The very Philiſtines could acknowledge this, when the *Ark of the covenant of the Lord came into the camp*, and *all* Iſrael *ſhowted with a great ſhowt, ſo that the earth rang again.* Then they began to be *afraid, for they ſaid, God is come into the camp. And they ſaid, Woe unto us, for there hath not been ſuch a thing heretofore: Woe unto us; who ſhall deliver us out of the hands of their mighty Gods? Theſe are the Gods that ſmote the* Egyptians *with all the plagues in the* 1 Sam. 4, 5, verſ. 7, verſ. 8.

wilderneſs. Thus, even by the teſtimony of the un-circumciſed, my God is determined to be the ſin-revenging God, who puniſheth offenders with theſe *plagues* and *peſtilences*. But ſhall I only depend upon their teſtimonies who knew not God, for my aſſurance that this vengeance cometh from God? No, I will look a little farther, and find *David* the Prophet acknowledging it in his Pſalms, and ſaying, *He made a way to his anger; he ſpared not their ſoul from death; but gave their life over to the peſtilence.* This the patient *Job* confeſſed, ſaying, *Behold happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtning of the Almighty: For he maketh ſore, and bindeth up; he woundeth, and his hands make whole.* This the holy Prophet *Hoſea* proclaimed, and ſaid, *Come and let us return unto the Lord; for he hath torn, and he will heal us: he hath ſmitten, and he will bind us up.*

Pſ. 78. 50.

Job. 5. 17, verſ. 18.

Hoſ. 6. 1.

This

This was the Song of devout *Hannah: The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.* Yea and this God himſelf doth publiſh to the whole world, and ſaith, *See now that I, even I am he, and there is no God with me. I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of mine hand.* It is cleer then, it is moſt apparent, that in this general ſickneſs I muſt of neceſſity acknowledg *the finger God.* There was once a time when he himſelf proclaimed, ſaying, *I am ſought of them that asked not for me: I am found of them that ſought me not. I ſaid, Behold me, behold me unto a nation that was not called by my name. I have ſpread out my hands all the day unto a rebellious people.* And ſurely that time is now come again: for we *ſought him not*, and yet we have *found* him in this day of our viſitation, even in this dreadful *ſickneſs.*

1 Sam. 2. 6.

Deut. 32. 39.

Iſ. 65. 1,

verſ. 2,

verſ. 4.

He hath ſpread out his hands all the day long unto us a rebellious people; but we would not hearken unto him: juſtly therefore do we remain among the graves; and hence it is that our hands are held up unto him. But, alas! ſo weak are our devotions; ſo feeble are we in our Petitions; ſo unconſtant, ſo wavering are we in our faith, that our *hands* are *heavier* than our *hearts*.

Ex. 17. 12. We muſt be fain to have an *Aaron*, *and a* Hur *to ſtay them up*, or elſe we are ready to let them down; and if they *fall*, the great *Amalekites*, (both our ſins, and *Gods* revenge) will prevail againſt us. He cryeth out unto us, *Behold me*, *behold me*; and (wo is unto us,) we do *behold him* in his ſevere and conſuming *wrath*: But oh that we might *behold* him in the cleer and moſt lovely glory of his *mercy!* Oh that he might now be ſought of us, though formerly we have not asked for him!

He

He once did promiſe that a *time* Jer. 50. 4.
ſhould be when the children of Iſrael
ſhould come, they and the children of
Judah *together, going, and weeping:*
they ſhould go and ſeek the Lord their
God. Surely that time is *now* come
to us his *Iſrael:* for *now* we *go*, and
weep as we go (as did *David* for 2 Sam. 18.
Abſolom;) We *weep as we go up to* 33.
our chambers. With *Joſeph*, *we ſeek* Gen. 43.
where to weep; *and we enter into our* 30.
chambers, and weep there. With Pſ. 126. 6.
the Church in the Pſalms, *we go forth* Num. 25.
and weep. With the *Iſraelites*, we 6.
weep before the door of the tabernacle 2 Sam.
of the congregation. With *David*, 15. 30.
and the people that were with him,
we *weep as we go up to the City.* Yea Jer. 41. 6.
with *Iſhmael*, we *weep all along as*
we go. And as we *weep*, ſo I hope Pſ. 105. 4.
we ſhall *ſeek* too; even *ſeek the Lord*
and his ſtrength; *yea*, *ſeek his face*
evermore. This is the way for par-
don; and this is the means for *health:*
for ſo God promiſed King *Solomon*, 2 Chr. 7.
13.
ſaying,

ſaying, *If I ſhut up heaven that there be no rain: or if I command the Lo-*
verſ. 14. *cuſts to devour the land: or if I ſend a Peſtilence among my people: If my people which are called by my name ſhal humble themſelves, and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin and will heal their land.* Lord, this *Peſtilence* thou haſt ſent among us;
Joſ. 24. 15. among us *Chriſtians* that are *called by thy name.* Let others do what they will: *as for me and my houſe, we will ſerve thee, O my Lord.* Do thou turn me from my wicked ways, that thou mayſt hear from heaven, and forgive my ſins, and *heal* this land: for I will ſeek thy face: I will humble my ſelf: I will pray unto thee, and ſay

The Prayer.

OMnipotent Lord, thou ſin-revenging God, who for diſobedience didſt threaten thine own people *Iſrael* to *ſmite them in the knees, and in the legs with a ſore botch that could not be healed, from the ſole of the foot unto the top of the head: to ſmite them with the botch of* Egypt, *whereof they could not be healed:* Thou who by the mouth of thine only Son didſt foretell to the *Jews*, that *nation ſhould riſe againſt nation, Kingdome againſt Kingdome; and* that *there ſhould be famine, and Peſtilences in divers places:* be pleaſed, O thou great, offended Lord, in the bowels of thy compaſſion to *let thine anger ceaſe*, and to bow down thine ear to thy ſorrowful handmaid. O my God, thou ſeeſt how I groan under the burden of thy wrathful indignation, bemoaning

Deut. 28. 35.

verſ. 27.

Mat. 24. 7.

Pſa. 85. 4.

ing the general ſufferances for our more general ſins. Our ſins, our ſins do far exceed the tranſgreſſions of *Iſrael*: yea they are greater than thoſe of the *Jews* againſt the true *Meſſias*; for thine own Apoſtle bea-
1 Cor. 2. 8 reth them witneſs, that *Had they known it, they would not have crucified the Lord of Glory:* but we alas, both *have* known, and *do* know him;
Heb. 6. 6. and yet we *crucifie to our ſelves the Son of thee our God afreſh*; *and* daily *put him to an open ſhame*. For theſe our offences thou haſt begun thy revenge, yea and moſt juſtly too; for thou art cleer, though Man ſhould judg thee. Under this thy heavy wrath we groan O Lord, we cry, we howle; for *ſickneſs* increaſeth, *death* approacheth: yea ſuch a *ſickneſs* and ſuch a *death*, as maketh us *fear* both our ſelves, and our neighbors; becauſe we have not *feared* thee the Lord of hoſts. Thou ſeeſt, O Lord, our afflictions; even

even that our *houſes* are made our *priſons*, and our *ſores* our *companions*. Our *ſtreets* are turned into *paſtures*, our *towns* into *wildernesſes*; and, for our backwardneſs in our devotions, our very doors inſtruct us to addreſs our ſelves unto thee, and to beſeech thee *Lord* to *have mercy upon us*. Our *days* are conſumed in ſorrows, and languiſhing; and our *nights* in weeping, and mourning. Thou woundeſt us, and we cry; thou ſmiteſt us, and we roar; thou *plagueſt* us, and we are troubled, we are diſmayed. Our *Golgotha's* are ſurfeited with the dead, and our habitations *infected* with the living. We fly from place to place, from countrey to countrey; and yet we fly not from thy preſence, we avoyd not thy judgments. What ſhall we do? What ſhall we do? *Is there no balm*, O Lord, *in Gilead? Is there no Phyſician there? Why then is not the* Jer. 8. 22.

the health of the daughter of thy people recovered? Thy Son, thy merciful Son, thy ſweet Son Jeſus was
Iſa. 61. 1. *ſent to bind up the broken hearted,* and *to open the priſons to them that*
verſ. 2. *were bound,* and to *comfort them that mourn:* and he was not backward in the performance of that for
Mat. 4. 23. which he was ſent; for he *healed*
Ch. 15. 30 *all manner of ſickneſs, and all manner of diſeaſes among the people. At thy feet* therefore, *O Jeſus,* thou beſt Phyſician, we *caſt our ſelves down.* A *multitude* we are that lie at thy feet: Cure us, O Chriſt;
Luk. 6. 19. heal us, O Jeſus, as thou didſt the multitude. *A whole multitude* once *did ſeek to touch thee; for there went*
Matt. 14. *vertue out of thee; and thou healedſt*
14. *them all.* Thou wert *moved with compaſſion, and* didſt *heal their ſick.*
Luk. 7. 21. Many didſt thou cure of their infir-
Iſa. 59. 1. mities, and *plagues. Behold thy hand is not ſhortned that it it cannot ſave; neither is thine ear heavy that*

thou

thou canſt not hear. The number of petitioners cannot deter thee; the multitude of ſuiters cannot moleſt thee; for thou haſt *healed many:* therefore, with the multitude in the Goſpel, we preſs upon thee, that we may but *touch* thee; for thou haſt vertue in thee; thou haſt power to heal. O Lord hear, O Lord forgive, O Lord *heal* us of our grievous *wounds.* In the depth of thy fury, when thou didſt reſolve to be revenged of a rebellious people, it was yet thy promiſe, that thou wouldſt *leave a few from the ſword, and from the famine, and from the Peſtilence, that they might declare all their abominations among the people where they ſhould come;* that *they* might *know that thou art the Lord. Us* thou haſt *plagued, us* thou haſt puniſhed, ſo *ſorely*, ſo grievouſly, that but few of us are left: yet, O Lord, now at laſt look in mercy upon us: O Lord let this remnant find

Mat. 3. 10.

Eze. 12. 16.

find thy compaſſion. O cure us, O heal us, O help us for thy mercie's ſake. When thou wert angry with *Egypt*, thou didſt threaten to
Iſa. 19. 22. *ſmite it*: but even at that very inſtant thou didſt promiſe to *heal it*, *and* that they ſhould *return unto thee their Lord, and that thou wouldſt be intreated of them.* Thou didſt pro-
Jer. 33. 6. claim unto *Judah* that thou *wouldeſt bring it health and cure*; *and* wouldeſt *cure them, and reveal unto them abundance of peace and truth.* Thou didſt promiſe unto *Zion* that thou
Ch 30. 17 wouldeſt *reſtore health unto her, and heal her of her wounds, becauſe ſhe was called an out-caſt* by the people; *ſaying, This is* Zion, *whom no man ſeeketh after.* Theſe were thy promiſes even in the midſt of thy threatnings: and wilt thou be worſe unto us than thou wert unto *Egypt*, or *Judah*, or *Zion*? True it is, that thou expecteſt our converſion; thou
Joel 2. 12. commandeſt us to *turn unto thee with all*

all our hearts, and with faſting, and with weeping, and with mourning. Joel 2. 12.
To thee therefore, oh God (though formerly we have not, yet now) do we turn. We turn unto thee both our weeping *eyes*, and our dejected *countenances*, and our wringing *hands*, and our bended *knees*, and our mournful *voyces*, and our groaning *hearts*. Merciful God behold our *tears*, and view our countenances, and look upon our hands, and ſtrengthen our knees, and hearken to our voyces, and comfort our hearts. *The Prieſts*, oh Lord! verſ. 17.
even thine own *Miniſters*, do *weep between the Porch and the Altar, and* they *ſay*, *Spare thy people, oh Lord! and give not thine heritage to reproch.*
Our Ezra's *pray, and confeſs, and* Ezr. 10. 1.
weep, and caſt themſelves down before thine houſe; and the people aſſemble themſelves unto them both our men, and our women, and our children; for we all *weep very ſore.* We

Num. 2. 56. *weep* as the *Iſraelites* did *before the door of the tabernacle of the congregation*, when twenty and four thouſand of them dyed of the *Peſtilence*. Thus we mourn; thus we *weep*: our eyes, our hearts, our very ſouls do *weep*: oh let us taſt of thy love! let us feel thy compaſſion! Make us to boaſt of thy praiſe, as thy Servant *David* did; when he *cryed* Pſ. 30. 2. *unto thee, and thou didſt heal him.* Thou haſt been wrath with us, as Iſ. 57. 17. thou wert the *Jews for their covetouſneſs*; and thou haſt *ſmitten us*: thou haſt *hid thy ſelf*, and *haſt been angry*; yet *we have gone on frowardly in the ways of our hearts.* But, oh our God! do thou make us as penitent as thoſe *Jews*: and then ſay unto us, as thou didſt unto thy *Ju-* verſ. 18. *dah, I have ſeen thy wayes, and I will heal thee: I will lead thee alſo, and reſtore comforts unto thee and to thy mourners.* Alas, we mourn, and yet we are puniſhed: we grieve, and

and yet we are *plagued*; and all because *our iniquities do teſtifie againſt us: but for thy names ſake*, O Lord, be pleaſed to ſpare us! *Oh the hope of* Iſrael, *the Saviour thereof in the time of trouble, why ſhouldeſt thou be as a ſtranger in the land; and as a way-faring man that turneth aſide to tarry but a night? Why ſhouldeſt thou be as a man aſtonied; as a mighty man that cannot ſave? Thou, oh Lord, art* ſtill *in the midſt of us, and we are called by thy name*; therefore, we pray thee, *leave us not.* O here is *a Peſtilence in* our *land*; and we *make our prayers and ſupplications*, and *ſtretch forth our hands toward thine houſe. Hear* therefore *in heaven thy dwelling place, and forgive*; that we may *fear thee*, and walk in thy ways all the days of our lives. Or if the ſins of us thy people cauſe thee to ſtop thine ears at our prayers, Oh hear thou our *Hezekiah's, praying for us who have not cleanſed our ſelves.*

Jer. 14. 7.
verſ. 8.
verſ. 9.
1 King 8. 37.
verſ. 38,
verſ. 39,
verſ. 40.
2 Chr. 30. 18.

Stay the *plague* from us thine *Iſrael*, as thou didſt from thy people, when
Pſ.106.30. thy ſervant *Phinehas executed judg-*
Num.16. 46, *ment.* Cauſe our Aarons to *take their Cenſers, and to put fire in them from off the Altar, and* to *put on Incenſe:* O let them come quickly to our congregations, and make an attonement for us. Let them *ſtand*
verſ.48. *between the dead and the living, and let the plague be ſtayed.* Thine *Angel*
2 Sam.24. 16. *ſtretcheth forth his hand upon* our *Jeruſalem to deſtroy it:* O do thou as in the time of King *David: Repent thee of the evil, and ſay unto the deſtroying Angel, It is enough: ſtay now thine hand.* Hear *me*, oh Lord, for the diſtreſſed *people*; and hear *them* for *me*; and hear thy *Chriſt* for us all: that to *him*, and *thee*, and thy *bleſſed Spirit* we may render (as is moſt due) all praiſe, and glory, and thankſ-giving, and obedience from this time forth for ever-more. *Amen.*

Tears

Tears of her whose house is shut up for the Pestilence.

The SOLILOQUIE:

THE EJACULATION.

Psal. 5. { Vers. 1. *Give ear to my words, O Lord; consider my meditation.*
Vers. 2. *Hearken unto the voyce of my cry, my King and my God; for unto thee will I pray.*

WHAT? *shut up?* Why so? Must mine *house* be a *prison*; and *my self* both the *Goaler*, and the *prisoner* too? This is a punishment added unto *God's*, to be thus *shut up* from the society of *men*. Is this a *visitation*, thus to forbid our *visitants?* Was I wont to be such a *gadder abroad*, that I must now be *kept at home* under lock and key? Lord! how suddenly am I transported with passion even beyond the bounds of reason, and religion! O here is *the messenger of*

of death come into mine houſe; and now I muſt be thankful to authority for commanding me to retire my ſelf to my private, and penſive accounts: who knoweth yet but that both my ſelf and my family may live for all our *incloſing?* It may ſo pleaſe my God, that by my being *ſecluded* from the multitude, I may ſhun the *infection* of the multitude; and ſo what I conceived an injury, may end in a bleſſing. I may perhaps ſay, and ſay truly, when I am awaked fully out of my paſſion, as *Jacob* did when he *awoke out of his ſleep:* Gen. 28. 16. *Surely the Lord is in this place, and I knew it not.* My God is come indeed, although *I am not worthy that* Luk. 7. 6. *he ſhould enter under my roof.* Oh he is come, but he is come in *wrath*, and ſheweth me the *tokens* of his anger: but I will ſubmit to his pleaſure; and ſay unto him in the language of the bleſſed Virgin: Luk. 1. 38. *Behold the hand-maid of the Lord: be it unto me*

me according to thy will. Who knoweth but that inſtead of *killing*, he may come to *raiſe* me *a Lazarus*, if occaſion ſerveth, as once he did for *Martha* and *Mary*? Peradventure he may come in *judgment* to others, and yet to me in *mercy*. Howſoever I will hope that I am one of thoſe who are ſpoken unto from the Lord by the mouth of his Prophet: *Come my people, enter thou into thy chambers, & ſhut thy doors about thee: hide thy ſelf as it were for a little moment, until the indignation be overpaſt.* Since then my *Lord* is come to be my *gueſt*, *my houſe* ſhall be *empty*, *ſwept*, *and garniſhed*, that nothing may offend him, nothing may diſpleaſe him: and thus will I *empty* it, thus wil *ſweep* it, thus wil I *garniſh* it.

Jo. 11.43, 44.

Is. 26.20.

Farewel vain world; thou that haſt deluded me with thy follies, and cozened me with thy falſe and braſſ-ded wares. Come not neer me; my *doors* are *ſhut*, and none ſuch as thou

ſhall enter here. *Farewel falſe friends*, who only gaze upon the riſing Sun. Ye who were my companions in folly, and enticers to fond and idle ſports: *farewel, farewel*: no more ſhall ye enter with your bewitching charms. Sports, paſs-times, games, merry-meetings, goſſipings; *fare* ye all *well*; come no more to my *doors*: for if ye do come, ye ſhall knock, and knock, and knock again, and all in vain, for even to this purpoſe alſo are they now made *faſt*. And now mine *Eyes*, the luſtre of my countenance, ye windows of folly, take ye your leave of your vain objects; for I have a taſk to ſet you, that ye never yet were acquainted with. Firſt, I will prefer you to attend upon my *heart*; and what-ever *ſighs* and *ſobs* my poor *heart* ſhall ſend forth, it ſhall be your duty to entertain them by the way, and enforce them to accept of the company of your *tears*.

Ye

Ye ſhall *weep* till ye are *weary*, and then ſhall ye *read*; and when indeed ye are *weary* of *poring* upon divine pages, for your recreation ye ſhall *weep* again, that by that means ye may be fitted to *read* again. Next, If at any time I give you leave to conſult with the ſiſter of mortality (as ſome times I ſhall be neceſſitated to afford you a time of intermiſſion by the perſuaſions of nature) be ſure that you ſtay not too long from your employments; for my haſt is great, my buſineſs is of conſequence: we have only a little work to do for the King of Eternity, and then we ſhall be at eaſe. And ye, mine *Ears*, that have ſo often hearkned to the Syren Songs of the vain world, now bid ye *adieu* to your muſical Harmonies, and raviſhing concords; for I muſt lock you up for a ſeaſon: and hereafter ye ſhall hear a melody beyond the Tuning of the Spheres; for

for the Quire of heaven ſhall raviſh you with their *Halelujah's*. Theſe *Hands* that ſo proudly hid themſelves under the skin of the *Kid*, and bluſhed when they were beheld by any leſs than an *idolater*, ſhall now entwine each other in a mutual concord; and then revenging the quarrel of their ſins upon my trecherous *heart*, they ſhall *ſmite* it, and *thump* it, and *beat* it, until they have mollified it; until they have beaten that *ſtone* into fleſh, and that *fleſh* into *water*, and forced that *water* into *tears* for the ſins of my whole ſelf. Next, my *Tongue*, mine un-toward, un-ruly, wanton *tongue*; my falſe, pick-thank, tell-tale *tongue*, that couldeſt never find the way to tell the truth, or not willingly, or not with delight; thou, for thy idle, thy prophane, thy wicked ſpeeches, ſhall ſend out nothing but *cryes*, and *yells*, and hideous *dins*, and horrid *ſcreeches* for

thine

thine offences: and if at any time I ſhall, by thine obſequious ſervice, be contented to truſt thee with an articulate *prayer*, be ſure that thou firſt take direction from my *heart*; and then deliver it ſo loud (but forget not diſcretion) that it may be heard up ſo high as the *throne* of my *God*. Be ſure thou doeſt it; for I will have *a watch over* my *mouth*, and at *the doors of my lips*, that I may be certain thou offend not. As for the reſt of my ſelf (ſince I cannot ſtay now to give every part a charge in particular,) I ſhall command them only to attend the pleaſure of my royal *gueſt*. Only my *thoughts* I muſt commit to the tuition of my *heart*, although it formerly hath been falſe unto me: and deſirous I am that they may be *preſſed*, preſſed down with great and heavy burdens. But I charge thee, O my *Heart*, if ever thou hopeſt to be mine own *dear Heart*, that

Pſ. 141. 3.

that thou ſuffer not an *imagination*, not a *thought*, to come neer thee, but what ſhall be commended unto thee by *religion*, and what thou ſhalt diſpatch to thy *Maker*.

And now I am prepared for *thee*. Welcome O my *God*. If my rooms are not clean enough for thee, I muſt intreat from thee both direction, and aſſiſtance to cleanſe them. If any *duſt* of wickedneſs hath *flown* about in the *ſweeping* of them, I will now give my mind to *waſh* my chambers with the *tears* of mine *eyes*; and that, I know, thou delighteſt in.

O thrice welcome, bleſſed God. Welcome, O welcome my deereſt Redeemer. O how truly did the Eccl. 7. 2. Kingly Preacher affirm that, *It is better to go to the houſe of mourning, than to go to the houſe of feaſting: for that is the end of all, and the living will lay it to heart!* My *houſe* is *ſhut up* indeed; it is *ſhut up for* the *infection*; *for*

for *fear of* the *infection*; for *fear* leſt *others* ſhould infect *my family*; or for fear leſt *my family* ſhould be infectious to *others*. But what of all that? I am not the firſt that ever was *ſhut up*: I am not the only one that ever was *ſhut up*. *The Leper* in the law was to be *ſhut up ſeven days*: and *at the ſeven days end, when the Prieſt looked on him, if the plague in his ſight were at a ſtay, and ſpreaded not in the ſkin, he was to ſhut him up yet ſeven days more*. This *ſhutting up* was rather for his cure, than intended for his hurt. *Noah* *was* ſaid to be *ſhut up in the Ark*; but it was for his preſervation: and ſo may *I* be likewiſe. Jeremiah *was ſhut up* too; yea *in a priſon*, although his Goal was *the houſe of the King*: and yet, even at that time, he *was viſited* by the beſt; by one better than the King; even by *God* himſelf: for *he often ſpake to him*

Lev. 13. 4.

verſ. 5.

Gen. 7. 16.

Jer. 32. 2.

in

Jer. 33. 1. in the *time that he was ſhut up.* Thus am *I ſhut up*; even in a *priſon* made of my *dwelling:* I hope that my God will ſpeak comfortably unto me. I will hope that he hath *ſhut* me *up* as a *jewel* in a *cabinet*; in his care; in his tender compaſſion. If ſo, I am ſure that no evil ſhall come in unto me, for *he* is *holy*, *he* is *true*, he is powerful, who hath Rev. 3. 7. me in keeping. He *hath the key of* David: he *openeth, and no man ſhutteth*; and *he ſhutteth, and no man openeth.* True it is, that ſometimes he *ſhutteth out*; as when he ſhutteth out from his ears the prayers of his people. Thus the faithful complain by the mouth of the Prophet: Lam. 3. 8. *When I cry, and ſhowte, he ſhutteth out my prayers.* Sometimes he *ſhuteth up*; and that in *judgment* too; Iſa. 44. 18. as *He ſhutteth up* the *eyes* of idolaters, *that they cannot ſee*; *and their hearts, that they cannot underſtand.* And ſometimes *man ſhutteth* too, even

even when he is forſaken of God: for ſo ſaith the wiſe King: A violent man *ſhutteth his eyes, to deviſe froward things.* Prov. 16. 30. And again, *God* is ſaid ſometimes in *judgment* to *ſhut up*, even *heaven it ſelf*; as in a time of *drought.* Therefore *Moſes* adviſeth the *Iſraelites*, ſaying, *Take heed to your ſelves that your heart be not deceived, and ye turn aſide and ſerve other Gods, and worſhip them: And then the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and leſt ye periſh quickly from off the good land which the Lord giveth you.* Deut. 11. 16. verſ. 17. But ſure I am, that although he ſhould *ſhut me up* in *judgment*; yet *he*, whoſe *compaſſions fail not, in the midſt of judgment will remember mercy.* Lam. 3. 22. I know that in former times he hath been angry, and then *before him went a Peſtilence, and burning coals went forth at his feet.* Hab. 3. 2. verſ. 5. I know

know that once, when the people of
Eze. 7.15. *Iſrael* had offended, then *the ſword* was *without*, *and the Peſtilence and the famine within: he that was in the field* was threatned that he *ſhould die with the ſword*; *and he that was in the City*, *famine and Peſtilence ſhould devour him.* I know that *Elijah* propheſied againſt *Jehoram* in writ-
2 Chr. 21. 12. ing, ſaying, *Thus ſaith the Lord*, *Becauſe thou haſt not walked in the ways of* Jehoſhaphat *thy father*, *nor in*
verſ. 14. *the ways of* Aſa *King of* Judah: *Behold with a great plague will the Lord ſmite thy people*, *and thy children*, *and thy*
verſ. 15. *wives*, *and all thy goods: And thou ſhalt have great ſickneſs by diſeaſe of thy bowels*, *until thy bowels fall out by reaſon of the ſickneſs day by day.* And
Job 11.10. I know alſo that *if he cut off*, *and ſhut up*, *or gather together*, *none can hinder him.* But what then? What though he hath *ſhut me up?* Shall I therefore rage and rave like one diſtract-
Ch. 30.29. ed? What though *I am a ſiſter to Dragons*,

Dragons, and a companion to Owles? What though *my skin* ſhould *be black upon me; and my bones* be *burnt up with heat?* Should I therefore cry, *Let the day periſh wherein I was born; and the night in which it was ſaid, There is a child conceived?* O no: I will rather reſolve with afflicted *Job, Though he ſlay me, yet will I truſt in him.* Why ſhould I offer to be diſmayed? That God which dwelleth in the *heavens* hath taken up my *houſe*, and is come to *ſojourn* with *me* upon earth: I will ſpeak in the phraſe of a King: *But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee: how much leſs this houſe* of mine which thou now doſt *viſit!* O what a happineſs it is to have *God* for our *viſitant!* Though he cometh in *wrath*, yet is he *welcome.* O let me have my God any way, rather than not have him at all! If he ſhould not

verſ. 30. Ch. 3. 3. Ch. 13. 15. 1 King. 8. 27.

ſometimes be *angry* with me, I ſhould *ſuſpect* that he loved me not: but if *for ever* he ſhould be *angry* with me, I ſhould *feel* that he loved me not. He is never angry with me, but when I am not angry with my ſelf. I will ſoon therefore appeaſe his anger by revenging my ſelf upon my ſelf, for the ſins which I have committed againſt his glorious name. And if I cannot be revenged enough, I will *cry for anger*; even for anger that I cannot puniſh my ſelf enough for diſpleaſing him who thus honoureth my *roof*. When the *Iſraelites* were to eat the Paſchal Lamb, they were commanded to

Exo. 12. 7. *take of the blood thereof, and to ſtrike it on the two ſide-poſts, and on the upper door-poſts of the houſes wherein*

verſ. 13. *they did eat it. And the blood* (ſaith the Lord) *ſhall be to you for a token upon the houſes where ye are: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon*

you

you to deſtroy you when I ſmite the land of Egypt. O here is *comfort* now in the midſt of affliction: here is *joy* in the depth of *ſorrow*. See, there, *there* is that *token*: *there* is the *blood on the door*, or, at leaſt, the *repreſentation* of it; for the *red Croſs* is *there*. It is to me for a *token*, or a memorial of the blood of that *innocent Lamb without ſpot*, that was *ſlain*, that was *crucified* on the Croſs for the ſins of the elect. Now Lord do what thou pleaſeſt; *ſpare*, or *ſtrike*; it ſhall be all one to me, ſo long as thou giveſt me a firm aſſurance that *he* hath *ſuffered* for me. I value not my *fleſh*: I care not for this lump of *walking duſt*: let it be blown away; let this mud-wall be thrown down: it is no matter; I am content, ſo long as I am ſure that the *anger* of my God will be *appeaſed* by the blood of my Redeemer; and that ſo ſoon as my ſoul ſhall be freed from the priſon of my fleſh, I ſhall

for ever ſit on the right hand of my *Jeſus*. Sure I am, that although my *houſe* be *ſhut up* becauſe of the *infection*, yet my Chriſt will cleanſe my ſoul with his blood. Therefore *World* farewell: *ſhut up* whom thou pleaſeſt. Thy company is not ſo good, nor thy courteſie ſo great, as to command my joy. Although my *houſe here* be *ſhut up*, yet he which is faithful hath promiſed that
Rev. 21. 25. *the gates of that new Jeruſalem*, which is above, *ſhall not be ſhut at all by day: and* that *there ſhall be no night there.* O let me beg of my *Lord*, my *Landlord*; yea my *gueſt*, my *friend*, my *brother*, my *father*, that (ſeeing I am a *woman*, a *fearful woman*, wonderfully afraid, eſpecially of a *ſerpent*, or a *dragon*) he will
Ch. 20. 2. be pleaſed to *lay hold on the dragon, that old ſerpent which is the devil,*
verſ. 3. *and Satan; and bind him, and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that*

he

he may deceive me *no more*. O how *contentedly* then ſhall I *mourn!* How *joyfully* ſhall I *grieve* for all the offences that ever I committed! Well; now my God is pleaſed to ſpeak to my conſcience, away will I go in private, all *alone*, and *cry* in a *corner*. I will *weep* by *my ſelf:* away will I go; and ſeperate my ſelf from my family, yea even from him who is my head, and my Lord; that I may the more freely *weep*. This I will do, and this I may do; for when *Jeruſalem* had great mourning, not only *every family mourned apart*, but even *their wives* alſo *mourned apart*. So will *I:* I will *mourn apart* too. Becauſe I muſt not offer to *offer* unto my God ſuch a preſent as a little poor *bottle of tears*, and *ſay* nothing to him when I tender it; humbly therefore upon my *knees* will I *fall*, and thus will I *ſay* unto him.

Zach. 12. 12.

Pſa. 56. 8.

The Prayer.

GLorious, and ever-living Lord
Pſa. 75.5. God, who doſt *ſuffer the wicked to live in proſperity*; to be *in no trouble like other men*, *nor* to be *plagued like other men:* but haſt told us that
Heb. 12.6. *whomſoever* thou *loveſt thou doſt chaſten, and ſcourgeſt every child whom thou receiveſt:* vouchſafe, I beſeech thee, to ſanctifie this affliction which thou haſt laid at this
1 King. time upon *me* and *mine.* *Thou art*
17. 18. *come*, O my God, *to call my ſins to remembrance:* O let me not fruſtrate thine intent, nor repell the motions of thy bleſſed Spirit! My ſelf and my family are now *ſhut up* from the lewd temptations of the ſeducing world: Lord make me at this time to look into my ſelf, into mine own wicked and ſinful *heart*, which hath been ſo long *ſhut up* even from mine own ſelf, from mine own underſtanding

derſtanding and my knowledg. This, O Lord, is *thy time* to *ſpeak*: let it, I beſeech thee, be *my time* to *hear*. My houſe is become a *houſe of* thy *correction*; and my ſelf and family are the offenders whom thou art pleaſed to chaſtiſe. *Lord correct us*, *but with judgment*, *not in thine anger*, *leſt thou bring us to nothing*. *Thy wrath* at this time *lieth hard upon us*; *and thou afflicteſt us with all thy waves*. *Thou haſt put our acquaintance far from us*: *thou haſt made us to be an abomination unto them*: *we are ſhut up*, *and cannot come forth*. Our *lovers*, *and our friends ſtand aloof from us*; *and our* neighbours *ſtand afar off*. *By reaſon of* this *affliction mine eye mourneth*: *Lord I call daily upon thee*, *and ſtretch out mine hands unto thee*. *O let not the water-flood overflow* us; *neither let the deep ſwallow* us *up*; *and let not the pit ſhut her mouth upon us*. *All the day long are* we *plagued*, *and chaſtened every* day. *I*

Jer. 10. 24 — Pſa. 88. 7. — verſ. 8. — Pſ. 38. 11. — & 88. 9. — & 69. 15. — & 73. 14

Pſa. 69. 3. *am weary of crying; my throat is dry: my ſight* even *faileth for waiting ſo long upon* thee *my God.* O conſider
& 78. 39. thy diſtreſſed ſervants, that *we are but fleſh*: and that we are even *a wind that paſſeth away, and cometh not*
& 91. 3. *again. Deliver* us, O Lord, *from the ſnare of the fowler, from the noiſome Peſtilence.* Either ſend unto us, or elſe be thou thy ſelf unto us *a ſtaff* as well as *a rod*; a *ſupporter* as well
& 23. 4. as a *correctour*, that ſo we may *not*
& 91. 5. *be afraid for the terrour by night, nor*
verſ. 6. *for the arrow that flyeth by day, nor for the Peſtilence that walketh in darkneſs; nor for the deſtruction that waſteth at noon-day.* Prepare us, O Lord, for thoſe heavenly manſions, where thy Son ſitteth at thy right hand making interceſſion for us. Hear him pleading for our remiſſion, and interceding for our pardon. Out of his *wounds* have iſſued that pretious *balſam*, which is able to cure the ſins of the whole world.

In

In him be pleaſed to be reconciled unto us: and ſince our *times are in thine hands*, Lord either *ſpare* us for thine honour, or elſe *receive* us to thy *mercy*. Let the *health* of our *bodies* make us mindful to labour for the *health* of our *ſouls*: and let the *ſickneſs* of our *bodies* put us in mind of the *diſeaſes* of our *ſouls*. Good God, either *preſerve* us from *ſickneſs*, or *protect* us in *ſickneſs*. Be thou *our God*, and make us *thy ſervants*; and then come either with *health*, or with *ſickneſs*; *thy will be done*. Thou canſt cauſe *a thouſand to fall at our ſide, & ten thouſand at our right hand*, and yet preſerve us. Thou canſt, if thou pleaſeſt, ſo protect us, that *no evil* may *befall us*; *nor any plague come nigh our dwelling*. O grant therefore that we may make *thee our refuge*; yea *thee who art the moſt high, our habitation*. *We are troubled*, O Lord; *we are bowed down greatly*; *we go mourning all the day long*. We eat

Pſ. 31. 15.

& 91. 7.

verſ. 10.

verſ. 9.

Pſa. 38. 6.

Pſ.102.9. *eat aſhes as it were bread, and mingle*
our drink with weeping, becauſe of
verſ. 10. *thine indignation, and thy wrath: for*
thou haſt lifted us up, and caſt us
down. But O thou who art *my* only
Pſa.42.9. *rock, why haſt thou forgotten us?* O
why go we thus *mourning* by reaſon
& 43. 2. of this affliction? *Thou art the God*
of our ſtrength, Why doſt thou caſt us
off? O give me leave (with Queen
Eſth. 8. 3. *Eſther*) to *ſpeak yet again before* thee
the King of Kings, *and* to *fall down*
at thy *feet* (as ſhe did at the feet of
King *Ahaſuerus*) *and* to *beſeech* thee
with tears to withdraw thy viſita-
Job 14. tion. O Lord *our* very *ſouls within*
22. *us do mourn*; for thou doſt cauſe
our Sun to go down at noon; *and* doſt
darken our *earth in the cleer day.*
Amos 8.9 Thou haſt *turned our faſts into*
mourning, and all our ſongs into
verſ. 10. *lamentation:* thou haſt *brought ſack-*
cloth upon our loyns; and made our
mourning *as the mourning of an only*
Lam.5.15. *ſon. The joy of our heart is ceaſed*;
and

and *the crown is fallen from our head:* *Woe unto us that we have ſinned.* But *oh thou* who wert *annointed to preach good tidings unto the meek:* who wert *ſent to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the priſon to them that are bound: to proclaim the acceptable year of the Lord;* yea *and the day of vengeance of our God: to comfort all that mourn in Zion, to give unto them beauty for aſhes; the oyl of joy for mourning; the garment of praiſe for the ſpirit of heavineſs:* Thou who *ſetteſt up on high thoſe that be low, that thoſe which mourn may be exalted to ſafety: Regard* thou (I moſt humbly and earneſtly beſeech thee) *the prayers of* us *the poor deſtitute, and deſpiſe not our deſires. Thou haſt ſeen our wayes;* Oh do thou *heal us: lead us alſo, and reſtore comforts unto us,* that we may be called *Trees of righteouſneſs,* the planting of thee our Lord, that thou mayeſt be glorified.

ver. 16.
Is. 61. 1.
ver. 2.
ver. 3.
Job. 5. 11.
Pſ. 102. 17
Is. 57. 18.

Jer. 30. 14 rified. *Wound us* not, O father, *with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of our iniquities.* Let not our *ſorrow* be *incurable, becauſe our* verſ. 15. *ſins be increaſed.* Though *for a ſmall* Iſ. 54. 7, *moment thou haſt* ſeemed to *forſake us; yet with thy great mercy gather us* verſ. 8, again. *In a little wrath* thou doſt *hide* thy *face from* us, *for a moment; but with everlaſting kindneſs have mercy upon* us, *O Lord our Redeemer.* O *thou* who art *our Redeemer, the* verſ. 5. *Holy one of* Iſrael, *the God of the* Pſ. 34. 15. *whole earth*, Let thine *ears be open* Iſ 37. 17. *unto our cryes: open thine eyes, and ſee* our afflictions, how we are *ſhut up* from the comforts of the godly, and from the ſociety of our indeared friends. *Conſider, and hear* Pſ. 13. 3. *me, O Lord my God: lighten* our *eyes leſt* we *ſleep the ſleep of death.* Pſ. 123. 2. *Behold as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand*

of

of her miſtreſs: ſo our eyes wait upon thee, *O Lord our God, until* thou *have mercy upon us.* O do thou grant unto us *remiſſion* of our ſins; *patience* in our miſeries; *comfort* in our diſtreſs; *phyſick* for our health, and recovery: and in thy bleſſed time, *bring* our *ſouls out of priſon, that* we *may give thanks unto thy name: which thing if thou wilt grant unto* us, *then ſhall the righteous reſort again unto our company. So ſhall we that be thy people, and ſheep of thy paſture give thee thanks for ever:* and *ſhew forth thy praiſe from generation to generation*, world without end. *Amen.*

Pſ. 142. 7.

Pſ. 79 13.

Tears

Tears of her who is viſited with the Peſtilence, being

1 *Either wounded with a Sore.*
2 *Or marked with the Tokens.*

1. Tears of the Viſited, being wounded with a Sore.

The SOLILOQUIE:

THE EJACULATION.

Pſal. 5. Verſ. 1. *Give ear to my words, O Lord; conſider my meditation.*
Verſ. 2. *Hearken unto the voyce of my cry, my King and my God; for unto thee will I pray.*

Pſ. 55. 4. OH 'tis come, 'tis come! *My heart is ſore pained within me; and the terrours of death are fallen upon me.* See, See; What *ſwelling*'s this? What *riſing*'s this? Oh, it is the meſſenger of death, and biddeth me to enquire into my ſinful *life.* I am *ſtruck*, oh

I

I am *ſtruck* to the *heart*. *This* is the *impreſſion* of anger and the *blot* of him who in his wrath may juſtly *blot* me out of his wonted compaſſion. Yet let me not *deſpair*: let me not be too much *diſmaid*. While there is *life*, there is *hope*. The woman in the law who had *gone aſide to another man in-ſtead of her husband* (whereof her husband was jealous, and brought her to her purgation) was to be *charged by the Prieſt with an oath of curſing*: upon whoſe *drinking of water, her belly did ſwell, and her thigh did rot*. Surely I have drunk none of that *water*: or if I have, it cannot hurt me; for by that very law, the *innocent* eſcaped *free* from the puniſhment. I have never diſhonoured my nuptial bed; nor defiled my ſelf with any other man, that this *ſwelling* ſhould light upon me. Yet (now I better conſider of it) let me not deceive my ſelf. There is as well a *ſpiritual*, as a

Num. 5. 20

verſ. 21, verſ. 22,

verſ. 28.

carnal

carnal adultery. Even a *virgin* may be ſtyled an *adultereſs.* Have I never turned from my God? Hath my ſoul never forſaken her deareſt *husband* my bleſſed *Redeemer*, to commit a *ſpiritual whoredom?* O guilty, guilty: woe is me, I cannot chooſe but plead guilty, to this my *indictment.* My conſcience telleth me that I have followed the temptations of the enemies of Chriſt I cannot tell how often: and juſtly therefore (I muſt confeſs) may this *ſwelling* be my puniſhment; for greater than *this*, hath been my due deſert. Peradventure to correct my *pride*, this *thorn in my fleſh* may be a *meſſenger of Satan*, ſent *to buffet me*, as once Saint *Paul* had *one* ſent unto him: for who of all our Sex is not guilty of *this folly?* Among us are *the tender and the delicate women* (ſuch as were among the *Iſraelites*) *who will not adventure to ſet the ſole of the foot upon the ground*,

2 Cor. 12. 7.

Deut. 28. 56

ground, for delicateneſs and tenderneſs: and (not to flatter or deceive my ſelf) I may peradventure be one of them. Or if I have not had power to put in practice what I deſired, yet it may be that my *deſire* hath been to be as *delicate* as the chiefeſt and fineſt of our Sex.

Satan is ſaid to have *gone forth from the preſence of the Lord*, and to have *ſmote* Job *with ſore boyles, from the ſole of the foot to the crown of his head.* O that I were but half ſo *righteous* as holy *Job*, of whom God himſelf beareth witneſs that *there was none like him in the earth; a perfect, & an upright man; one that feared God, and eſchewed evil!* But alas! I am no ſuch perſon; for I have, by my wickedneſs, as it were, taught the Serpent to *go forth from the preſence of the Lord*, and to ſmite *me* with this *ſickneſs*, this *riſing*, this *ſwelling*, worſe than thoſe *boyles* which infeſted *Job*. *David* had a *ſore* too,

Job 2. 7.

c. 1. 8.

1 Sam. 13. 14.

a *running* sore (although he was *a man after God's own heart*) for so he complained saying, *My sore ran in the night, and ceased not; my soul refused comfort.* Ps. 77. 2. But *his sore* was not like unto *mine*: for *his* was in the fierce combat which he had with *distrust*; and it may as well be meant that his hand by night reached out in *prayer*, *and ceased not*: or by that *sore* may be meant the *running* of his eyes, which *dropped in the night* for his grievous crimes, *and ceased not*; as well as an *imposthume*, or *ulceration*. But *mine* is not such: it is a *sore* indeed, a *carbuncle*, a *pestilential sore*; although as yet it is not come to such maturity as to do as *David* spake of his. It is yet but a *swelling*, a hard *swelling*, a *rising*: and for its *swelling*, and for its *hardness*, it may either be my very *heart* removed from the seat appointed it by nature: or else it may be sent to put me in mind of the proud *swelling*,

and

and the malicious *hardneſs* of mine impenitent *heart*. Alas! if I do but ſeriouſly conſider of that little morſel of proud fleſh, or rather *ſtone*, hard ſtone than *fleſh*, that *Adamantine heart*, what have I not deſerved for that wicked *heart*, which others were ever puniſhed with? Worſe, far worſe do I deſerve than ever did *Judah*: I only want a Prophet to lament mine eſtate as *Iſaiah* did hers, for the judgments of God inflicted upon her for her rebellion, and to cry, *The whole* Il. 1. 5.
head is ſick, and the whole heart is faint: from the ſole of the foot even to the head there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores: they have not been cloſed, verſ. 6.
neither bound up, neither molliſied with ointment.

But what ſhall I do in this diſtreſs? May not theſe poyſoned humours, that have conſpired together in this preſent *tumour*, as well be ſome o-

ther diſeaſe, as the infectious *Peſtilence?* Lord, how fain would ſinners live in ignorance, and never either underſtand the offences which they have committed, or know the manner and the kind of their puniſhments! How fain would the *ſick* delude themſelves with the conceit of *health*; and, hoping for life, cozen their knowledge with the falſehood of opinion! I cannot deny but it is the *ſickneſs* which I am ſtricken with; the *infectious ſickneſs*, the dreadful *Peſtilence*: and I can have no hope of life if once it ſeizeth on my trembling *heart*. To prevent that danger therefore, ſince my heart hath hitherto been ſo *ſtony*, ſo *hard* to entertain the motions of the bleſſed Spirit, I will requeſt it now to continue its *obduracy*, not againſt my great *God*, but againſt this ſad and deadly *ſickneſs*. What it hath uſually reteined, almoſt to the utter undoing and *deſtruction* of

my

my *ſoul*, *I* will entreat it to continue now for the *preſervation* of my *body*. Or if that will not do; if it reſolve to yeild in this time of diſtreſs, far rather than I will ſeek to that, I will humbly beſeech my offended *Lord* to take poſſeſſion of my *heart*: and if he will vouchſafe to grant my petition, then come what can come, I am ſure I ſhall have comfort, becauſe I ſhall have the ſociety of my God. But what if my heart be preſerved from theſe *malignant humours*? Have I then an aſſurance that my diſeaſe is not mortal? Alas! no; but I muſt uſe the *means*, and beſeech my God to give them his *bleſſing*. I muſt apply thoſe things which will *mollifie* this *ſwelling*: it muſt be *ſoftned*, be *broken*, be *drawn*, before it be *healed*. Thus, even thus muſt I deal with my *heart* too. The *malicious humors* of ſin and corruption have already aſſembled there, and cauſed it to *ſwell*.

I will hasten therefore to *Job's* Phy-
Job 23. 16 sician, who *softned his heart, and troubled him*: and I will beseech him for *Christ's sake* to *mollifie mine*; for there are more than the *seven abominations* of a dissembler in it. I
Pro. 26. 25. will pray him to *rent* it; to *break*
Joel 2. 13. Hos. 10. 12. it; to *break up the fallow ground* of it; for he better can break mine, than the misery of *reproach* could
Ps. 69. 20. *break the heart* of the Prophet *David*. I will intreat him to *take away*
Jer. 4. 4. *the foreskin of* it, and to *wash* it *from*
vers. 14. *wickedness*, *that so I may be saved*, and that *no vain thought may lodge in*
c. 17. 10. *it*. I will request him to *search* it; that he will *lay* something *to it*; even
Is. 47. 7. all the wickednesses that ever I have committed. Then, when he hath
Ps. 147. 3. *broken* it, I know that he will *heal* it, and *bind up the wounds* of it: for to this purpose he sent his Son, his only-begotten Son, my Redeemer,
Is. 61. 1. my *Jesus*, even to *bind up the broken hearted*. But when this great *cure*

shall

shall be wrought for me, what have I to render unto him by way of thankfulness? Alas! nothing, even just nothing at all, unless he will accept of that *broken*, yet therein that *whole* and cured *heart*. *That*, then shall be *his*, and I know that he will accept of it; for so saith *David*, that *man after his own heart*; Act. 13. 22.
A broken, and a contrite heart, oh Ps. 51. 17.
God, thou wilt not despise! From the *malice* of this *heart*, doth proceed the *malignity* of this my *disease*; for *sin* is the cause of every *sickness*. But all this while I do but *talk* of this *malady*; I seek not for a *remedy*. Alas! to whom shall I go? To what *Physician*, or *Chyrurgeon* shall I repair? I read that *if any man* of the house of *Israel had in the skin of his flesh a rising, or a swelling, or a bright spot; and if it were in the skin of the flesh like the plague of Leprosie, then he was to be brought to* Aaron *the* Lev. 13. 2. vers. 9.
Priest, or unto one of his sons the

Hand

Prieſts, and the Prieſt was to *look on the plague in the skin of the fleſh*, and then to proceed according to order. Thus, under the Law, the *Prieſts* were the *phyſicians* both for the *body* and the *ſoul*: whereupon the Prophet *Jeremiah* complained, and accounted it as a great judgment upon the people for their ſins, that

Jer. 6. 13. verſ. 14. *From the prophet even to the prieſt every one dealt falſly: they healed alſo the hurt of the people ſleightly.* Hence alſo another Prophet reproved them, becauſe *The diſeaſed they*

Eze. 34. 4 *had not ſtrengthned; neither had they healed that which was ſick; neither had they bound up that which was broken.* Under the Goſpel alſo the *Apoſtles* were likewiſe *phyſicians* for *both*: for when *Chriſt* had *called un-*

Mar. 10. 1. *to him his twelve Diſciples*, he not only *gave them power againſt un-clean Spirits, to caſt them out*; but alſo *to heal all manner of ſickneſſes, and all manner of diſeaſes.* Doubtleſs by

by this I am likewiſe taught, into whatſoever ſickneſs I fall; whatſoever diſeaſe I am viſited with; firſt of all to go to the *Prieſt*, to the *Miniſter* of God: firſt to *examine* my *ſoul*, before I look for the *cure* of my *body*. To the *Prieſt* will I therefore go; to the *chief Prieſt*, to the *high Prieſt*, to the chiefeſt and higheſt that ever was; even to him who is *a Prieſt for ever after the order of* Melchizedek: and humbly will I beſeech him to teach me to *fear his name*: and then I know that he who is *the Sun of righteouſneſs will ariſe with healing in his wings*; and will make me *go forth, and grow up as the calves of the ſtall*. Pſ. 110. 4. Mal. 4. 2.

Make uſe of the Prayer which followeth the next Meditation.

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2. *Tears of the Visited being marked with the Tokens.*

The SOLILOQUIE:

THE EJACULATION.

Psal. 5. { Vers. 1. *Give ear to my words, O Lord; consider my meditation.*
Vers. 2. *Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.*

THere is *a time to kill* (saith *Solomon*) *and a time to heal.* O that *time to kill* is now come upon me; but I know not how so much as to hope for the *time of healing*; for here I find the *tokens* of death, the *marks* of my mortality. This flesh, this sinful flesh of mine, which hath been so washed, so unguented,

Eccl. 3. 3.

guented, ſo ſmoothed and coloured, according to the choyceſt wit of art and induſtry, hath now the *ſtains* in it of a contagious *ſickneſs*. Where are now thoſe admirers of comelineſs, and thoſe idolatrous doaters upon the *beauty* of women? Let them come and learn the vanity of their opinions; and chide their ſimplicity by theſe *tokens* of vengeance. O what a frail thing is *woman*; eaſily deluded into a belief of her *beauty*, and as eaſily *ſtricken* with her own *deformity*!

But what do theſe *ſpots* mean to *die* my fleſh, and ſtrike ſuch a deep *tincture* in a ſmoothed ſkin? Are diſeaſes *blind*, that thus they faſten every where without either choyce or exception? Vain woman as I am, why do I ſpend theſe minutes, theſe few and winged minutes alotted unto me, in ſuch impertinent queſtions? Theſe *blewiſh ſtains* tell me that I muſt provide to

anſwer

anſwer for my ſins (yea ſhortly, ſpeedily) before *him* who diſpatched them hither unto me. Death approacheth; mortality knocketh at my burdened heart. Lord, how heavy is my ſoul! Even as if it were already at the great tribunal, and pleaded guilty of millions of enormities.

Deut. 32. 5. *They have corrupted themſelves* (ſaith *Moſes* by the *Iſraelites*) *their ſpot is not the ſpot of God's children; they are a perverſe and crooked generation.* Is there a *ſpot* then which even the *children of God* may be ſubject unto? Why then may not *theſe* be ſome of *thoſe* ſpots and my ſelf be one of thoſe *children of God?* Lord, how willingly, how greedily, doth every one ſtrive to *die the death of the righteous!* How eaſily are we apt, through ignorance, to dwell in the letter of the text, when we ſhould rather pry into a farther intent of the bleſſed Spirit! That

ſpot

ſpot of the *children of God* is not ſeated in the *body*, but in the *ſoul*; and that *ſpot* in the ſouls of the *Iſraelites*, was chiefly *idolatry*. True it is that even the righteous have their *ſtains* too; but not ſuch *bloaches*, not ſuch great and foul *ſpots*; or howſoever; not of ſuch a *deep tincture*, not *dyed* ſo *in grain* as are thoſe of the wicked: for they are *waſhed* out with the *tears* of ſorrow through the *blood* of the Lamb. O that my *ſpots* were only in my *skin*, and not in my *ſoul*; and that I could truly juſtifie my ſelf in the language of *Job*: *Let me be weighed in an even ballance, that God may know mine integrity. If any blot hath cleaved to my hands.* But alas! I cannot, I dare not: Yet if I could but come to a ſight of my ſins, and be truly humbled for them, then am I ſure that he who taught *Jacob* how to increaſe his flock of the *ſpeckled and the ſpotted*, would eaſily make

verſ. 15. 16. 17.

Job. 31. 6, verſ. 7.

Ge. 30. 39.

Iſ.1.18. make me *white as wool*. But how, or upon what grounds can I expect mercy, ſeeing all that I can *ſuffer* is not puniſhment enough for all that I have *treſpaſſed*? *Without ſhedding* Heb.9.22. *of blood is no remiſſion*, ſaith the bleſſed Apoſtle. What comfort then can I expect, or what mercy can I hope for, ſeeing that *my blood*, my life is not of value enough to ſuffer what my ſins have merited; much leſs to purchaſe *remiſſion* of my ſins? What now ſhall I do? What hope can I have that my *body* ſhould be freed from theſe *ſpots* of my diſeaſe, when I know not how to be freed from the pollutions of my *ſoul*? By Lev.4.27, the Moſaical law *If any one of the* verſ.32, *common people ſinned againſt any of the commandements of God concerning things which ought not to be done;* verſ.35. *A Lamb without blemiſh* was to be his *offering*, and ſo the *attonement was made for the ſin, and it was forgiven.* Here yet was ſome eaſe for a diſtreſ-

ſed

ſed ſoul: the ſin was forgiven through the *blood* of the *Lamb*. But what hope have I of remiſſion? That Law doth no longer ſtand in force: nor will the *blood* of a *common Lamb* be accepted for the leaſt, the ſmalleſt offence. Yet *Cheer up*, O my drooping ſoul: Let my fainting ſpirits, and my ſorrowful heart take comfort in the middeſt of my deep diſtreſs: for there is a *Lamb*, an *innocent Lamb*, a *Lamb without blemiſh*, which *once was offered to bear the ſins of many*. I am one of thoſe *many* who have *ſinned*, and why then ſhould *I* not be one of thoſe *many* too, whoſe *ſins* he hath *born*? Lord make me one of thy *children* through the merits of thy Son; and cleanſe the *pollutions* of my *Soul* by the *blood* of that *Lamb*, even *that Lamb of God which taketh away the ſins of the world*.

Heb. 9. 28.

Joh. 1. 29.

But whileſt I thus meditate upon the *ſtains* of my *ſoul*, my *body* bid-

deth

deth me to look upon *theſe* un-wonted *blemiſhes*. Lord, how *blewiſh* they appear! Surely if thoſe doters upon our ſex ſhould ſee theſe *ſpots*, they would forget their idolatry, and tremble at the *judgment*. When *Mordecai* was clothed in his *blew and white*, it is ſaid that he went *in royal apparel*. The apparel of my *skin* me-thinks, doth ſeem to reſemble the covering of his *body*; for here is the ancient *white* which nature conferred, and here is the *blew* come now too, ſent me from God. It is *royal apparel*, becauſe it is ſent me by the *King of glory*: and it is *well-come* too, becauſe that *glorious King* is the *father* likewiſe *of mercies*, *and the God of all conſolation*. *The blewneſs of a wound cleanſeth away evil*, ſaith the wiſe King *Solomon*. Surely he meant not ſuch a *wound*, *ſuch* a *ſpot* as is each of theſe; for although theſe are *blew*, yet certainly they *cleanſe not*; or if they do cleanſe, their

Eſt. 8. 15.

2 Cor. 1. 3.

Pr. 20. 30.

their cleanſing concerneth nothing but my *ſoul*, they put me in mind of *that duty*, for my time is ſhort, and ſuddenly ſhall my poor ſoul bid farwel to this corrupted, to this *ſpotted* body: but as for this *body* it cannot be *cleanſed*, it may be *ruined* by theſe *blewiſh wounds*. Chriſt ſaith to his Church, *Thou art all fair my love; there is no ſpot in thee:* and St. *Paul* telleth me how it cometh to paſs that it is freed from *ſpots*; for *Chriſt* (ſaith he) *gave himſelf for it, that he might ſanctifie it, and cleanſe it by the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot, or wrinckle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.* Of this *church* I am a member; a poor, weak, unworthy member; and yet I have my *ſpots*, my corruptions in my *ſoul*, which *theſe* in my *body* peep out to remember me of. But why did I not *keep*

Cant. 4. 7.

Eph. 5. 25, verſ. 26, verſ. 27.

1 Tim. 6. 14. *commandements without ſpot, and unrebukeable?* Why have I not *kept my*
Jam. 1. 27. *ſelf unſpotted from the world?* O for this, for this very cauſe am I now thus *viſited*, am I now thus *ſtained*: and no more am I able to take theſe *prints* out of my fleſh, than *the E-*
Jer. 13. 23. *thiopian* is able to *change his skin, or the Leopard his ſpots.* Yet I have comfort in my Redeemer; in him who hath *redeemed me (not with corruptible things as ſilver, and gold)*
1 Pet. 1. 18 verſ. 19. *from my vain converſation; but with the pretious blood of himſelf, as of a Lamb without blemiſh, and without ſpot.* Though my *body* therefore *decay*, yet I have a confidence that my *ſoul* ſhall *live*: I have an aſſurance of that; for he who bringeth me to a *ſight* of theſe *ſpots*, hath given me likewiſe a *ſight* of my *ſins* (his name be for ever magnify'd for it); and methinks they appear a thouſand thouſand times more lothſom, more ugly in my *ſoul*, than

theſe

theſe do in my *body*. *They* are ten millions of times more certainly mortal in their own condition to my ſoul, without the mercy of my *Jeſus*, than *theſe* are to my *body*. Yet if it might be ſafe for me to expoſtulate with my God, I would ſay unto him in the language of the Prophet, *Why is my pain* thus *perpetual, and my wound incurable, which refuſeth to be healed? Wilt thou be altogether unto me as waters that fail? Haſt thou utterly rejected me? Hath thy ſoul loathed* me? *Why haſt thou ſmitten* me, *and there is no healing for* me? *I look for peace, and there is no good; and for the time of healing, and behold trouble.* But if I ſhould thus expoſtulate in the phraſe of the prophet, yet muſt I howſoever conclude with the Prophet, and ſay, I *acknowledg, O Lord!* my *wickedneſs, and the iniquity of* my *fathers; for we have ſinned againſt thee.* Yet, methinks, theſe *ſpots* will as hardly go out of

Jer. 15. 18.

c. 14. 19.

verſ. 20.

my *mind*, as out of my *body*. The expreſs word of God to the *Iſraelites*
Lev.19.28 was, *Ye ſhall not make any cutting in your fleſh for the dead, nor print any marks upon you: I am the Lord.* And good reaſon there was for this prohibition; for they were very apt to be led by the heathens, among whom it was a cuſtom at the death of their friends to lament and cut themſelvs: it was their manner alſo to make inciſions, and to fill up the wounds with *Antimony*, or *Ink*. But I, alas! do find here ſuch *prints* and *marks* in my *fleſh*, as the very heathen themſelves would have ſtood amazed at; yet *theſe* are not carved by the violence of my ſelf, but by the finger of my *God*. I muſt therefore content my ſelf, and rejoice at the ſight of them, ſince they proceed from
Jam.1.17. him who is *the father of lights*, (although they preſage *darkneſs* unto me) for *every good gift, and every perfect gift is from above. This* gift does

does not ſeem in it ſelf to be either *good* or *perfect:* but upon ſecond, and more ſerious cogitations, if my true repentance enſue upon them, I ſhall find that they will haſten me to the beſt good, to the chiefeſt perfection; even to the Kingdom which is purchaſed for me by the blood of my Redeemer. Alas! I cannot chuſe but cry out with *Job*, and ſay, *I was at eaſe, but he hath broken me aſunder: he hath alſo taken me by my neck, and ſhaken me to pieces, and ſet me up for his mark.* Or with *Jeremiah: He hath bent his bow, and ſet me as a Mark for the arrow.* Or with *Job* again, through the extremity of my ſorrow I am enforced to expoſtulate with my God, and ſay, *Why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?* But I will ſilence my ſelf in his words again, and ſay, *I have ſinned; What ſhall I do unto thee? oh thou preſerver of men!*

Job 16.12

Lam. 3.12.

Job 7.20.

When it pleaſed the Almighty to preſerve his children in the city of *Jeruſalem*, when the reſt ſhould be deſtroyed, he commanded *a man that was clothed with linnen*, and had *a writer's inkhorn by his ſide*, to *go through the midſt of the city, through the midſt of* Jeruſalem, *and to ſet a mark upon the forheads of the men that ſighed, and that cryed for all the abominations that were done in the midſt thereof.* A *mark* I have too; yea more than *one*, and *one*, and *one*, though not in my *forhead*; and they are ſet on as if they proceeded from the *ink* of the writer: but, woe is me, I have either not cryed at all, or not enough, either for mine own ſins, or for the abominations of *Jeruſalem*: how then can I hope to eſcape the deſtruction? And yet he that ſpared *them*, if he pleaſe, can ſpare *me* likewiſe: for *his hand is not ſhortned, that it cannot ſave; neither is his eare heavie, that he cannot*

Eze. 9. 2. verſ. 4.

Iſ. 59. 1.

not hear. When *Hezekiah* was commanded to *ſet his houſe in order*; and it was told him that *he ſhould dye, and not live*; *he turned his face to the wall and prayed unto the Lord*, and *wept ſore*: and preſently *Iſaiah* was ſent unto him to *tell him*, *Thus ſaith the Lord, the God of* David *thy father*, *I have heard thy prayer*, *I have ſeen thy tears*, *behold I will heale thee*: *and I will add unto thy days fifteen yeares.* He may be pleaſed to ſay unto *me* too, as he did unto *Hezekiah*, for I alſo *weep*, yea *I weep very ſore*: and I alſo *pray*; yea I pray heartily, and ſay, *Be not thou far from me, O Lord! O my ſtrength haſte thee to help me.* But *Hezekiah* was more righteous than I am; for he *walked before the Lord in truth, and with a perfect heart, and did that which was good in his ſight*: whereas *in me dwelleth no good thing.* But *Miriam* was a *woman* as I am, yea and ſinful; and yet when ſhe was Leprous,

2 King 20. 1.
verſ. 2.
verſ. 3.
verſ. 5.
verſ. 6.
Pſ. 22. 19.
2 King 20. 3.
Rom 7. 18.
Num. 12. 13.

Moſes *cryed unto the Lord*, for her,
verſ. 13. and ſaid, *Heal her now, oh God! I beſeech thee*; and *ſhe was ſhut out from the camp* but *ſeven days*, and was *healed*. O! but *ſhe* had a *Moſes* to pray for her, whereas *I*, alas! have none; I have no ſuch *Moſes* to pray for me. But what, ſhall I therefore remain quite deſtitute of all hopes? Shall I deſpair of the goodneſs, and the tender mercies of the moſt high? No; I may not; I muſt not; for that would but increaſe my ſin, and add to my torments. The woman in the Goſpel who for *twelve*
Mar. 5. 25. *years* ſpace *had an iſſue of blood, and had ſuffered many things of many phyſitians, and had ſpent all that ſhe had, and was nothing bettered, but rather*
verſ. 26, *grew worſe*; *ſhe* only *came behind* my
verſ. 27, *Jeſus, and touched his garment*; *and*
verſ. 29, *ſtraightway the fountain of her blood was dryed up, and ſhe felt in her body that ſhe was healed of that plague*. With
verſ. 33, that *fearing and trembling* woman will

will *I* in like manner *fall down before him, and tell him all the truth.* I will confeſs unto him *all* my ſins; or at leaſt, *ſo many* as poſſibly I can call to my remembrance. Who knoweth but he may ſay unto me as he did unto her, *Daughter thy faith hath made thee whole; go in peace, and be whole of thy plague?* I am reſolved to take no repulſe. The *whole multitude* even the *multitude of my ſins* ſhall not hinder me, (though they *rebuke me*) *that I ſhould hold my peace:* but (with the blind man in the Goſpel) I will *crye ſo much the more,* Jeſus, *thou ſon of* David, *have mercy upon me.* Or (if that Prayer be too *ſhort*) while he ſhall prolong my time I will compoſe and ſettle my ſelf to a larger form, and earneſtly, fervently, zealouſly I will pray unto him, and ſay. verſ. 34. Lu. 18. 39.

The

The Prayer.

O Eternal, and moſt merciful Lord God, *whoſe eyes are ten thouſand times brighter than the Sun*, and yet thou vouchſafeſt to look with thine eye of providence even upon the meaneſt of the children of men: *regard* (I beſeech thee) *the low eſtate of thine* afflicted *hand-maid. Thou knoweſt all my deſires; and my groaning is not hid from thee.* To thee the *pollutions* of my poor *ſoul* are more naked and open, than theſe *ſpots* in my fleſh are obvious to my ſight. The foulneſs of *my corruptions* have conſpired with the *infectious ayre* to cauſe theſe *ſtains* in my ſkin: and by them I am commanded to prepare for my diſſolution. Lord, if thou haſt decreed by theſe means to free me from this world of pain and miſery, be pleaſed to tranſlate me from hence to *the*

Luk. 1. 48.
Pſ. 38. 9.

the joy of thee *my Lord* and Maſter. Mat.25.23
Give me (oh my father!) a ſight of mine imperfections: make me loath them, and tremble at *them*, more than I do at *theſe* meſſengers of death. Wean me from the love of ſin by the conſideration both of thy diſpleaſure, and mine own mortality. Theſe *ſpots* appear like ſo many *eyes*, which ſeem to ſtare me in the face, and would affright me with horrour: and all becauſe I had not alwayes a conſideration that thine *eyes in every place do behold the evil, and the good.* Prov.15.3
Bleſſed God give me a *ſight* of my corruptions, and a deteſtation of them; and then *turn* thou *thy face away from my ſins,* Pſ.51.9. *and blot out all mine iniquities.* Speak peace, and health unto my wounded ſoul, which every minute expecteth thy coming. Lord, thou art a God who canſt not abide to behold unrighteouſneſs: look not therefore with thy wrathful eye upon *me* who

am

am all ſin and pollution; but upon thy Son, and his ſufferings. Or if thou canſt not chooſe but look upon me, firſt cloath me with the righteouſneſs of that immaculate Lamb; ſo ſhalt thou ſee me with love and delight, and I ſhall behold thee with unſpeakable joy. Prepare me, oh my God! that I may be a fit gueſt to
Rev.19.9. be *called* and invited *to the ſupper of the Lamb.* Seal unto my *ſoul* the remiſſion of mine offences; and then make me willingly to reſign up my *body* to thine own diſpoſing. *Yet* thou mayeſt *ſpeak the word* (if thou
Mat.8.8. ſo pleaſeſt) *and thy ſervant* may *be healed.* There was a *Leper* in the
Lu.17.15, Goſpel who *fell down at* thy *feet*, *oh*
verſ. 16. *Jeſus! giving* thee *thanks*, and *with a loud voyce glorifying* thy name, becauſe thou hadſt *healed* him. It is as eaſie for thee to reſtore *me* in like manner, as thou didſt that Leper.
Hoſ.5.13. *When* Ephraim *ſaw his ſickneſs*, and *went to the* Aſſyrian; and Judah *ſaw his*

his wound, and ſent to King Jareb; there was found *no healing*, nor *curing of the wounds:* but thoſe that come unto thee ſhall find that thou art both able and willing to *heal all thoſe that are broken in heart, and to give Medicine to heal their ſickneſs*; for unto *Iſrael* thou diddeſt proclaim thy ſelf *The Lord that healeth. Have mercy* therefore *upon me oh Lord! for I am weak: oh Lord heal me, for my bones are vexed. Strengthen me* now *upon my bed of languiſhing: make thou all my bed in* my *ſickneſs. Heal me, oh Lord! and I ſhall be healed; ſave me, and I ſhall be ſaved; for thou art my praiſe.* O let not my *bruiſe be incurable*, though my *wound* be *grievous.* Let me have *one to plead my cauſe*, even that *Holy One*, thine only begotten Son; that he may *bind me up, and give* me *healing medicines.* Thou art he who didſt promiſe *Jacob* to *correct him in meaſure*, though *not* to *leave him altogether un-*

Pſ. 147. 3.

Ex. 15. 26.
Pſ. 6. 2.
Pſ. 41. 3.

Jer. 17. 14.

c. 30. 12, verſ. 13,

verſ. 11.

puniſhed. Thou rebukeſt me for my
Pſ.39.11. ſin, and *makeſt my beauty to conſume away like as it were a moth fretting a garment.* Theſe *Marks* in my *fleſh* do cauſe a trembling even in my *ſpirit.* Lord grant that upon my *ſoul*
Re. 13.17. be not found the *mark of the beaſt*, but the *mark* of thy *ſon*, that he may
Pſ.86.16, own me for *his.* *O turn thou unto me, and have mercy upon me! give thy ſtrength unto thy ſervant, and ſave thy* diſtreſſed *hand-maid.* *Shew* now
verſ. 17. *ſome good token for good*, that it may appear unto the world that *thou Lord* doſt *help me, and comfort me.* But if in thy ſecret purpoſe thou haſt decreed at this time to *gather me unto my fathers*; make me with joy and comfort to render mine account unto thee the Lord of heaven and earth. Look not upon the ſins and offences of *my* miſ-led *life*; but rather look upon my *Redeemer's death*, who
Iſ. 53.5. *was wounded for* my *tranſgreſſions*; *bruiſed for* mine *iniquities: the chaſtiſement*

ſtiſement of my *peace was laid upon him: by his ſtripes* therefore let me be *healed. In the midſt of the ſtreet* of thy throne, oh God! *and of either ſide of the river* of life *there* is a *tree of life bearing twelve manner of fruits, and the leaves of the tree* are *for the healing of the nations.* Oh my God, let me but come to *taſt* of thoſe *fruits:* let me but be *ſhaded* under the *leaves* of that *tree of life.* Rev. 22. 2.

Be merciful unto me: heal my ſoul, for I have ſinned againſt thee. Then ſhall *my ſoul bleſs thee,* oh my *Lord! and all that is within me* ſhall *praiſe thy holy name, who forgiveſt all mine iniquities, and* canſt *heal my diſeaſes. Into thine hands I commend my ſpirit,* for *thou haſt redeemed me, oh Lord! thou God of truth.* Pſ. 41. 4. Pſ. 103. 1. verſ. 3. Pſ. 31. 5.

The Spirit and the bride ſay Come; therefore let *me* who now hear it, ſay *Come:* Let me hear thy *voyce,* oh God! *in the cool of the day;* not in the *heat* of thy *diſpleaſure.* And thou, oh my *Jeſus!* who Re. 22. 17. Gen. 3. 8.

for

for ſuch ſinners wert made a ſacrifice on the altar of the croſs; *bow down thine ear* as thou didſt upon the *tree*, *and hear*, and *fulfil the deſires* of thy *wounded* ſupplicant. Come O Jeſus! and embrace me in thine arms: hide me in thy *wounded ſide* from the wrath of thy father. In thee alone do I *truſt*: to thee alone do I *flee*: ſuccour me, help me, ſave me, Oh Chriſt. The *world* I *leave*: to *thee* I *come*. At the door of thy mercy do I *knock*, I *call*, I *cry*. Lord protect me: Jeſus *comfort me*. Strengthen my *faith*; and confirm my *hope*. As my *earthly body* draweth neerer to the *earth*; ſo do thou draw my ſoul up neerer unto thee who art *the father of ſpirits*. O God make ſpeed to *ſave* me! O Lord make haſt to *help* me. Finiſh ſoon theſe days of ſin, and then let me enter into thy celeſtial paradice; and that for his ſake in whom alone thou art well pleaſed, even Jeſus Chriſt my only Mediator, and Redeemer. *Amen.* *FINIS.*

Heb. 12. 9.